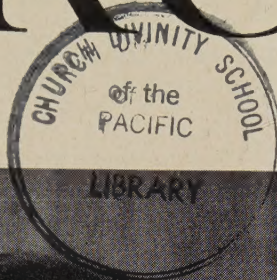


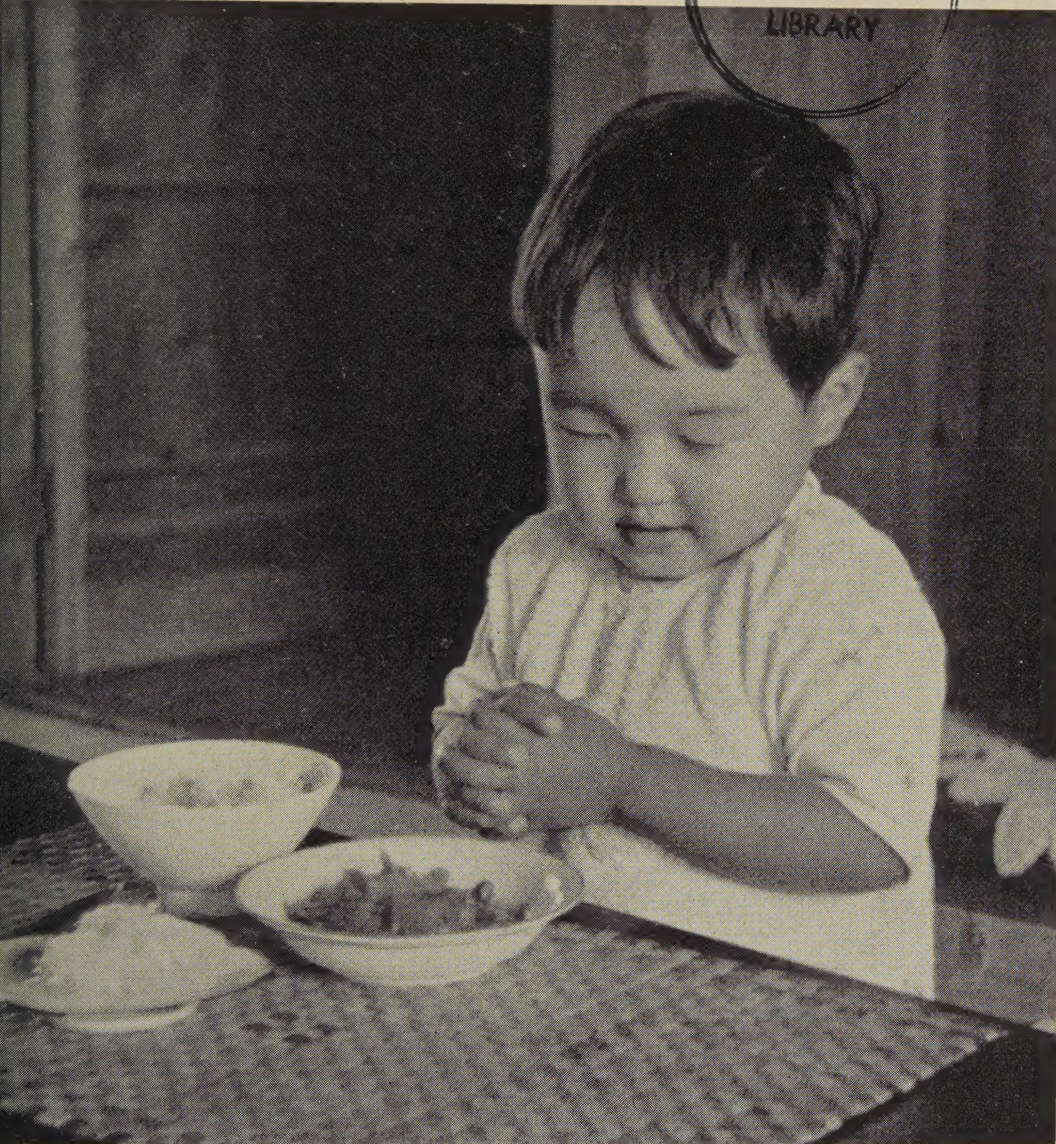
The Living CHURCH

November 20, 1960

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Page 11:

**Bagels
on the Altar**

Page 10:

**They
Abolished
the Canvass**

Hirofumi Kimoto gives thanks.
His father, the Rev. Luke Kimoto, is in charge of leper work on Okinawa.

Shadow of the Past

YE SHALL LIVE ALSO. By Lewis Bliss Whittemore. Morehouse-Barlow Co. Pp. 90. Paper, \$1.50.

From time to time one encounters a man who serves a complex cause faithfully, productively, and with great distinction over a long period of time. Honored and respected by all, he finally retires from active life. Such a man is Bishop Whittemore. His labors as a devoted Churchman are known and admired.

Unfortunately, it sometimes happens that such men, feeling it necessary to "keep their hand in," write something which is but a shadow of the work they have done before. Such, unhappily, is the case with Bishop Whittemore's new book, *Ye Shall Live Also*.

Prepared as a series of lectures for delivery at a meeting of the House of Bishops, they might have been saved by the author's personality and delivery at that time, but here in cold print they are fuzzy, platitudinous, and erratic. On the surface they purport to deal with the relationship between personality and immortality. However, so much else is dragged in and half considered that it is hard to

figure out exactly what the lectures are really about.

The main sources of the work are three: a goodly number of old hymns, Tennyson's *In Memoriam*, and John Baillie's fine book, *And the Life Everlasting*. Tennyson, unfortunately, wasn't much of a theologian, and the quotes, both direct and indirect, from Baillie's book are so extensive one often has the feeling one is really reading badly reworked Baillie. The old hymns remain and powerful they are, though it does seem rather odd to find them cited to support a religious argument.

In this reviewer's opinion, Bishop Whittemore was ill-advised when it was suggested that he publish this book. If it is seriously considered, it will do nothing but mar an otherwise splendid reputation.

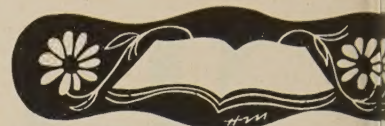
ROBERT H. GLAUBER

In Brief

The well-known Roman Catholic publishing house, Sheed and Ward, has just launched a new paperback series, "which explores what the philosopher and scientist can learn from each other." First four titles to appear in this series are: *Science and Metaphysics*, by John Russell, S.J.; *Whitehead's Philosophy of Physics*, by Laurence Bright, O.P.; *The Development of Physical Theory in the Middle Ages*, by James E. Weisheipl, O.P.; *Wil-*

liam Herschel: Pioneer of Sideral Astronomy, by Michael Hoskin. The four books are priced at 95¢ each.

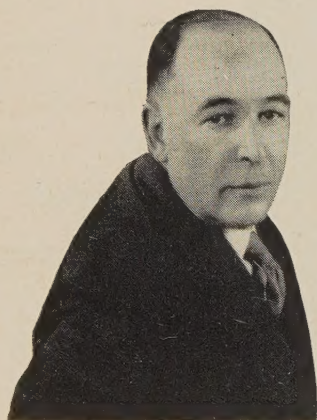
Latest installment of "Reflections on Eternity" includes six titles: *Evidence of Eternity* ("A Treasury of Testimony of Immortality"), compiled by Hazel



Clark (selected from *The Golden Book of Immortality*, which was compiled and edited by Thomas Curtis Clark and Davis Clark); *New Directions in Biblical Thought*, edited by Martin E. Marty; *Witness of Kierkegaard* ("Selected Writings on How To Become a Christian"), edited by Carl Michalson; *First Steps in Theology*, by Jack Finegan; *Facing Protestant-Roman Catholic Tensions* ("How to think clearly about them as suggested by leading Roman Catholics and Protestants"), edited by Wayne H. Collins; *By John Calvin*, ("A Reflection Book introduction to the writings of John Calvin"), selected and edited by Hug T. Kerr.

All of these are paperbacks, available at 50¢ each from Association Press, 91 Broadway, New York 7, N. Y.

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Practical Pointers

Although there is a frequent desire, expressed where leaders of Christian education gather, for some sort of "exchange of methods," nothing of the sort exists. Innovations in theory and method are well reported, but the simpler workable inventions of ingenious teachers seldom reach the field. As one who hears from all sorts of teachers, and has visited many Church school classes in action, I share a few of these discoveries this week from my notes. The following brief items may spark other teachers' imaginations:

1. Where projects require several weeks to complete, a large envelope is provided for every child, into which he puts his unfinished work, also his permanent reader, pencils, paper, scissors, and the like. He then takes up where he left off last week. If there is room, the large size paper shopping bags serve well. They may be hung on nails.

2. The large lithographed pictures provided with some courses are fine for permanent equipment, and may be used for years. The problem is how to store them, and then to show them. Attach each picture to a wire coat hanger. Two pictures may be fastened to the same hanger, back to back. Hang on a bar in a closet as you would hang clothes. A supply secretary can have these numbered, and a directory posted on the door. To show in class, the picture is hung on a nail or wire.

3. Do the children get restless sitting around the table the whole period? And is it difficult sometimes to hold the attention of a large class so seated? Try having the chairs arranged in a circle, with no table, for the first portion, when discussion calls for eye-to-eye contacts. Have all books and handwork previously arranged on the table at one side of room, then break, and let pupils take their chairs to the table. For some children it is easier to work standing at an adult-size table.

4. The wordbook is a tested device for developing a vocabulary. It is a blank notebook of moderate size, used by the whole class. When a new word is to be introduced, the word is printed at the top of a page. Children are invited to write below it (before or after class) any similar words or a sentence using the word. Or a picture is drawn or pasted in. At about the third-grade level, you would use such words as *Church, worship, forgive, believe* and the like. An older class would list *carnation, redemption, annunciation, sacrament, vicarious*. The Seabury seventh-grade wordbook, "More Than Words," would be a help.

5. Instead of the blackboard, a spiral-bound notebook of large size is used for

presenting words, sentences, memory portions, etc. Easily stood on the table in front of teacher, it can be read by all. Past material is available for review. A stenographer's notebook would do, but the larger artist's sketch book (from an art store) is better.

6. Have a roll of paper masking tape (it's better than Scotch tape) on hand for sticking up pictures and charts, either permanently or for the day. Have short pieces ready-cut on the wall. This is better than the old thumb tacks and leaves no mark.

7. You may have done stenciling with the old toothbrush and wire-screen method, and found it messy and unsuited for Sunday conditions. Try this: Provide small bits of cotton batting for each child. The cotton is rubbed on colored chalk, and patted on the areas to be colored. Used on construction paper, it (surprisingly) does not smear. The designs or letters to be stenciled are best made solid, like silhouettes, and the coloring done around them.

8. The badge system of awards, which some parishes have found a burden, and which stresses only attendance, may be turned into a system for recognition of achievement. The same badges may be employed, but be given only for certain specified accomplishments. The parish devises a scheme of points, or a list of required accomplishments for each year. The secretary keeps a page for each child. Memory work, home prayers, reports, etc., are recognized.

9. Things to be memorized are printed in letters about 1/2 inch high on cardboard on the wall. The pupil recites with his back to the card, facing the other children of the class, who have their eyes on the card. The pupil may sign his name on the margin of the card after reciting.

(Perhaps some of my readers would like to write me about their own inventions. Just address me at Maitland, Florida.)

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

November

20. St. John's, Athol, Mass.
21. Church of the Resurrection, New York, N. Y.
22. Church of the Resurrection, New York, N. Y.
23. Church of the Resurrection, New York, N. Y.; St. Clement's, Seattle, Wash.
24. Church of the Resurrection, New York, N. Y.
25. Church of the Holy Comforter, Kenilworth, Ill.; St. James', Port Daniel Centre, Quebec, Canada
26. Church of the Messiah, Chicago, Ill.

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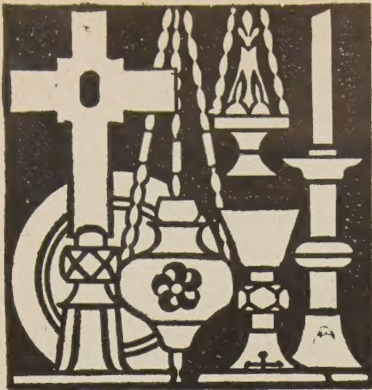
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LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Not Spoken For

Since discussion of the provincial system may help the Church make up its mind about it, I add my nickel's worth. I have just attended the synod of the Seventh Province. It was a disappointing experience. While I conducted no survey, I know I express the feeling of some, perhaps many other, delegates when I say this.

I had the feeling that we were going through a formality. No one took it seriously. It was obvious again and again in the course of the two-day meeting that preparations for the synod had been sketchy. Even the workshops, which met for a couple of hours morning and afternoon, were casual and half-hearted. During the time my workshop was meeting, and since, I wondered, "Why call some of your leading lay people and clergy all the way down to Austin for this?" Just to get "deep in the heart of Texas," I guess.

In my opinion, my friend Dean Croft, of Albuquerque [L.C., November 6th], is just giving off sounds when he implies that synod provides a chance to "get to know one another better." Certainly we are in no danger of over-familiarity with synod meeting once every three years! Also, he is not speaking for me when he says we like our provincial boundaries as they are. It is part of the unreality of the whole thing that we think the synod of the Seventh Province can deal fruitfully with "problems common to our sectional life." In a section including a good piece of the midwest, one "southern state," all the southwest, and all Mexico what common problem do we have except sin?

(Ven.) WILLIAM S. ANTHONY
Archdeacon, District of Salina

Salina, Kan.

Only One?

Am I the only one of your readers who is grateful for "Retreats in America" [L.C., September 25th], by the Rev. Martin Thornton, O.G.S.?

Mrs. H. J. SAVA

Amityville, L. I., N. Y.

Mauritius Cyclone Relief

Through your kindness I got about three hundred dollars which I handed over to the bishop. You would be glad to know that one of my four damaged churches has got a new roof, the walls plastered, and a coat of paint. It is looking nice and beautiful; thanks be to God for the kind-hearted people who have contributed from all over the world. We have a long way to go and are hoping and praying that more contributions will come so that we will be able to rebuild our churches.

At present we pay the bus fare for people every Sunday to come and worship at Souillac, where the church has suffered minor damages. We are hoping to build a new concrete one at Riviert des Arguilles (cyclone proof) early next year, with the hope that God will provide.

My car, which has served for nine years, costing heavily in repairs just at a time when we are in a tight corner. I am travelling by bus, some 20, 30, 40 miles. What a waste of time and energy, and my own health is not bright. . . . We are right in summer and getting terribly hot. . . . Waiting at a stop is a bit of labor.

Our crop (the only one — sugar) has been a bad one, and it is nearly over. There will be more poverty and distress calls by the end of December till the end of April, 1961.

Every good wish and reiterated thanks.

(Rev.) JAMES MURPHY
St. Luke's Parsonage

Souillac, Mauritius

Editor's Note: Contributions for Fr. Murphy's work may be made through the LIVING CHURCH RELIEF FUND. Checks must be made payable to the fund designated, "For Mauritius Cyclone Relief."

Why Five?

This is a reaction to the letter by the Rev. Walter H. Jones, of South Dakota [L.C., November 6th]. Amen, to his first paragraph. However, rather than think in terms of limiting any priest's service in the missionary field to but five years, might it not be better to think in terms of staying in the field to



the work as God sees fit as long as God wishes (which might mean a lifetime)? Perhaps few of us remember, and few of us learn so late, what our Offices of Instruction teach in the paragraph ". . . but to learn labor truly . . . and to do my duty in the state of life unto which it shall please God call me."

Re. fundamentalist sects encroaching into fields: here, especially since the discovery of oil on the Navajo reservation, we have an amazing influx of missions to the Navajo. Many are independents, without ties with a governing board. By count, we have about 20 in the Farmington area alone. We seem to be holding our own, despite a schedule that includes over 24 services a week among a number of chapels in a territory of some 70 square miles. But we do know that many missionaries offer our people everything in toys and food for attendance at each service to college scholarships to leave the Episcopal Church for the [sects]. This means the burden of serving our people, not only with chapel services but also with recreation programs and community services, falls on a staff of two priests and one woman field worker. Recent decisions by priests who considered their work included such statements as: "I'm afraid I can't give up seven major appliances," "I didn't realize I have refrigerator, television, hi-fi in my own house," "I feel ashamed

Continued on page 19

The Living CHURCH

Volume 141 Established 1878 Number 21

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

November

- 20. Sunday next before Advent
- 24. Thanksgiving Day
- 27. First Sunday in Advent
- 30. St. Andrew

December

- 1. National Council meeting, Los Angeles, to 3d
- 3. Special convention of the diocese of Albany to elect a diocesan
- 4. Second Sunday in Advent
General Assembly meeting, National Council of Churches, San Francisco, to 9th
- 1. Third Sunday in Advent
- 4. Ember Day
- 6. Ember Day
- 7. Ember Day
- 8. Fourth Sunday in Advent
- 21. St. Thomas

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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November 20, 1960

Diary of a Vestryman

The Curate Is the Target

(fiction)

by Bill Andrews

November 16, 1960. I started out the evening by being jealous of our new curate. For it was evident, long before Mr. Cord arrived for dinner, that my children worship him in most idolatrous fashion. My oldest said, simply, "He's a right guy." My daughter turned soulful (only 13-year-olds really look soulful) eyes to the ceiling and sighed. Junior, on the other hand, simply stayed glued to the front window with a half-finished model airplane in one hand, waiting for his hero to come.

Mr. Cord seemed to accept all this juvenile adulation as his simple due. In a few brief words he expressed lively concern in Junior's plane, in Sally's hairdo, and Harry's performance at right guard in the last game of the season.

Sue fed him well, and he was appreciative of that, too. After dinner, much to the disgust of the younger generation, I took Mr. Cord to my den for a smoke and liqueur. He showed an informed interest in my western prints.

But then we got to talking about parish matters, and John Cord blurted out, "I must be pretty stupid — but I just don't understand these people. They have a fine rector, a good church plant, good music, a well-organized Church school program. But they don't come to church. What's the matter with them?"

I tried to explain Oakhurst to him — the odd tangle of aspirations and anxieties, ethics and desperations, hopes and uncertainties that drives the typical suburbanite.

"But they have Christ," our deacon almost wailed. "What more do they need?"

"Do they know they have Him?" I asked.

"I don't understand," he said.

"You're young, and you've been raised in the Church," I said. "It seems simple and clear to you. But I'm a convert, and I tell you it is neither simple nor clear until somehow, in some way, the truth gets through."

Cord shook his head. "I can see that some are without faith, and that we must be missionaries to them. But what about our own people?"

"Does it surprise you that you have

lukewarm Christians among the flock?" I asked.

"We-ell, maybe not," he said. "I suppose there are always some. But it is a shock to find out what some Church-people think is my principal value to St. Martha's."

"What do they think?" I asked.

Cord finished his liqueur and ground his cigarette into an ash tray. "I'm sure," he said, "that at least six matrons in this parish have already decided that I'm to be their son-in-law. Don't misunderstand me. I'm not committed to a celibate life. I'm not indifferent to the charms of some of the girls in the parish. But I don't like to have them tossed at my head in bunches!"

"And what does Fr. Carter say about this?" I asked.

"He just laughs and laughs, and tells me a single clergyman in his first parish had better get used to it."

I considered my answer carefully, and then said, "Well, I won't laugh at you. Neither will I sympathize with you. There are worse fates in life than to be considered a good marital catch. Perhaps the principal danger for you is the temptation to pride. But, as Fr. Carter has probably told you, it isn't just your good looks and



sterling character that attract the young things and their mamas. More important, it is your being young, single, and a clergyman. The combination is irresistible for some people."

"But how am I to handle them?" he wailed.

"By being yourself," I said. "And if that isn't good enough, by remembering that you are a deacon of the Church and, very soon, that you will be Christ's priest. And if that isn't enough, I suppose you'll have to make up your mind to being, in addition to those things, a good husband to some girl."



RNS

Baptismal font at restored All Hallows by the Tower, London, England [see p. 19].

Almighty God, our heavenly Father, who hast given us the Sacrament of Holy Baptism that souls thereby being born again may be made heirs of everlasting salvation: We yield thee hearty thanks for this thy gift, and humbly we beseech thee to grant that we who have thus been made partakers of the death of thy Son may also be partakers of his resurrection; through the same Jesus Christ, our Lord. *Amen.*

The Living Church

For 82 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Sunday next before Advent
November 20, 1960

CUMENICAL

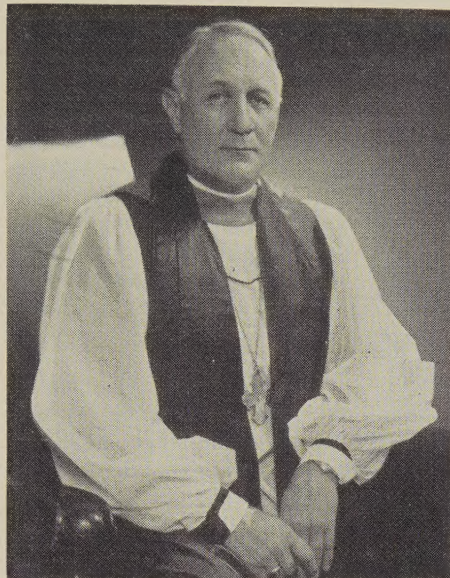
A Way to Talk

The Rt. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion, has termed the coming visit of the Archbishop of Canterbury to Pope John XXIII a high water mark of courtesy and courage . . . after 400 years of absolute Iron curtain. It is a courtesy call, but it's more than that, too, because it took courage. The Archbishop will be criticized more sharply in England than anywhere else," he said, pointing out the "built-in English reaction against Rome," which goes back to the time of Queen Elizabeth I.

Bishop Bayne stressed that the meeting will be a personal visit, and not a "summit meeting."

"The tragedy of Protestant-Roman Catholic relationships," he said, "is not at all there are differences of opinion, but that there is no way we can meet and talk about them. The awful pain of the division between the Roman Church and everybody else is that up until now there has been no way to talk. . . . The importance of the Archbishop's visit [is] that now we shall have a way to talk."

"The approaching meeting," said Bishop Bayne, is also "in response to a change of climate in the Vatican, which can't help but be encouraging to everybody when you stop to think about it. The Pope has been very warm — he is that kind of man. More important is the setting up of the new Roman Catholic Secretariat for Contact with Non-Roman Churches, which is essentially a recognition of the World Council of Churches." "There is a danger in the World Council," he said, "of its becoming the opposite number to the Vatican, a big counterbalance. Many people are restless at the thought of any *rapprochement* between the two. Anglicans are more conscious of



Fabian Bachrach

Bishop Armstrong: Suffragan to Coadjutor.

the need for Church unity — there is no use talking of Church unity if you really mean Protestant unity."

Bishop Bayne said the Archbishop's visit to the Vatican "may have incalculable consequences in years to come, God willing."

EPISCOPATE

The Decisive Twelfth

In a reconvened diocesan convention, assembled in Holy Trinity Church, Philadelphia, Pa., the Rt. Rev. J. Gillespie Armstrong, III, was elected Bishop Coadjutor of the diocese of Pennsylvania after serving as Suffragan Bishop in that diocese since 1949.

The balloting began with nominations at 10:00 a.m. after the service of Holy Communion. Except for a break for lunch, balloting continued until the decisive 12th ballot at 7:30 p.m., the voting being inter-

persed with litanies, intercessions, and Evening Prayer. Bishop Armstrong accepted his election by saying to the assembled delegates ". . . I need every one of you. Please pray for me."

A crucial point in the election arrived when, after the eighth ballot, the Rev. Jesse F. Anderson, nominator of the Very Rev. Paul Moore, Jr., dean of Christ Church Cathedral, Indianapolis, Ind., withdrew his nominee's name from the election. The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, Ohio, held a majority of the lay votes from the sixth ballot up until that time. But in the ninth ballot the clergy gave a majority of their votes to Bishop Armstrong, and from that point on until the 12th ballot, when he gained a majority of both clergy and lay votes, the clergymen consistently voted in a majority for him, while the laymen gradually withdrew their votes from Mr. Arnold and cast them for Bishop Armstrong.

Besides Bishop Armstrong, Mr. Arnold, and Dean Moore, 14 clergymen received votes in the election. These included Bishop Honaman, Suffragan of Harrisburg, and Bishop Sherman, Suffragan of Long Island. The Very Rev. Robert F. McGregor, dean of Trinity Cathedral, Trenton, N. J., received substantial clergy support for six ballots. The Rev. Theodore P. Ferris, rector of Trinity Church, Boston, Mass., was nominated after the third ballot in an unsuccessful move to break the deadlock among the three leaders. Other nominees were the Rev. Messrs. William J. Alberts, W. Hamilton Aulenbach, Walter E. Frieman, John E. Large, James R. MacColl, Thorne Sparkman, Philemon F. Sturges, Richard M. Trelease, Jr., and Peter Van der Hiel.

Bishop Armstrong, a native Pennsylvanian, is 59. He was graduated from Johns Hopkins and the General Theological Seminary, and received the S.T.D. degree from the General Seminary, and the D.D.

PENNSYLVANIA ELECTION

	1	2	3	4	5	6	7	8	9	10	11	12
	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay	Cl. Lay
Armstrong, J. Gillespie	83 49	86 53	80 51	73 39	61 33	57 28	54 27	72 28	113 58	123 72	120 75	128 76
Arnold, Morris F.	44 33	60 45	70 66	66 65	71 71	83 82	97 88	101 93	107 95	98 81	97 76	88 75
Moore, Paul, Jr.	47 26	59 36	71 38	75 38	71 42	81 37	77 35	57 31	withdrawn			
Necessary to elect	123 83	120 80	122 82	123 81	122 80	118 78	116 78	116 77	111 77	111 77	109 76	109 76

degree from the Philadelphia Divinity School. He was ordained in 1931, and consecrated Suffragan Bishop of Pennsylvania in 1949. He served as a chaplain in the U.S. Navy during World War II.

At the Pennsylvania convention, the Hon. E. Leroy Van Roden was elected the fourth lay deputy to General Convention, the others having been elected by the convention held in May.

Bishop for Vermont

The Rev. Harvey Dean Butterfield, rector of St. Paul's Church, Burlington, Vt., was elected Bishop of Vermont on the seventh ballot taken at a special convention on November 3d. The convention met at Trinity Church, Rutland, of which Fr. Butterfield was the rector from 1943 to 1956 [L.C., November 13th].

Fr. Butterfield was born at North Troy, Vt., a small village almost on the Cana-



dian border. He received his high school instruction at Burlington, and was graduated from the University of Vermont. He received the degree of Bachelor of Sacred Theology from General Theological Seminary in 1934.

Following his seminary training he served as deacon-in-charge of St. Mary's Chapel, Carle Place, N. Y., for one year; then he was an assistant at the Church of the Good Shepherd, Rosemont, Pa., in 1935 and 1936. He was rector of Christ Church, Media, Pa., from 1936 until 1941, and was rector of St. Luke's, Ger-

mantown, Philadelphia, from 1941 until 1948.

He served as a chaplain with the rank of captain in the United States Army from 1950 until 1952. During the period from 1956 until 1958 he was the director of religious education in the diocese of Vermont. He has been active in the field of religious education both in the diocese and in the first province.

He was a deputy to the General Conventions of 1943, 1946, 1949, and 1955. Since 1955 he has been the president of the standing committee of the diocese.

Fr. Butterfield has accepted the election, subject to the necessary consents.

WEST MISSOURI

Connection Severed

The Church of the Redeemer, Parkville, Mo., was dedicated by Bishop Welles of West Missouri on November 6th. Formerly a part of the work of the National Town-Country Institute, Roanridge, the congregation now completes severance of all connections with the institute [L.C., July 12, 1959].

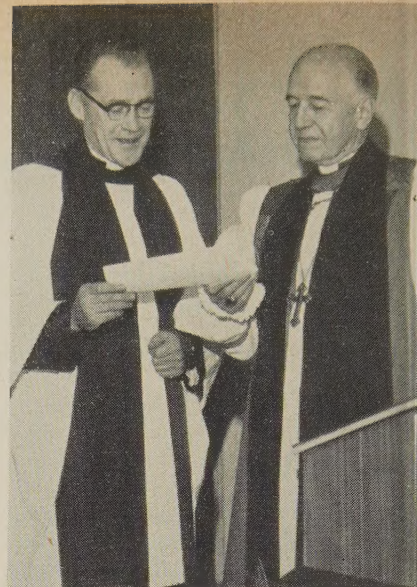
The Church of the Redeemer was begun as a part of the work of the institute, and since 1954 has been an organized mission of the diocese of West Missouri. Last year it became independent of the institute, but continued to use the chapel at Roanridge until the new church could be built.

CONNECTICUT

Partial Payment

Nearly 1,200 Churchmen thronged Christ Church Cathedral, Hartford, Conn., November 6th, to pay tribute to Bishop Gray of Connecticut on the 20th anniversary of his consecration. Over 1,000 people were in the cathedral itself and nearly 200 sat in the parish rooms nearby and heard the service over loud speakers.

Bishop Gray was presented with a check in the amount of \$29,000, representing thousands of one-dollar gifts collected over the past few months, to start a new diocesan mission. The check was inscribed,



Mr. Hutchens gives Bishop Gray a check and model. The chapel was filled.

"In partial payment of 20 years of devotion, service, and love," from "The Episcopal People's Trust Co., Branches all over Connecticut."

In addition to the check, the bishops also given a six-foot scale model of one of the diocese's new temporary chapels, filled with thousands of signed offering envelopes which came in from all over the diocese. The Rev. J. Warren Hutchens, president of the diocesan standing committee and rector of St. John's Church, Bridgeport, Conn., made the presentation.

The guest preacher was the Rt. Rev. Frederick H. Wilkinson, Bishop of Toronto, who succeeds Bishop Gray as secretary for arrangements of the coming Anglican Congress of 1963.

MISSIONS

Unity and Oats

Bishop Kennedy of Honolulu addressed some 8,000 persons at a missionary assembly meeting in Dallas, Texas, that the Church is the "only true unifying agent in a world dedicated to the wonders of technology that man craves."

Warning that "this is no time for

VERMONT ELECTION

Name	1 Cl. Lay	2 Cl. Lay	3 Cl. Lay	4 Cl. Lay	5 Cl. Lay	6 Cl. Lay	7 Cl. Lay
Brant, Gordon E.	7 19	10 27	12 39	13 51	14 57	15 56	14 56
Burnham, Bradford H.	4 6	4 16	3 12	3 7	2 3	withdrawn	...
Butterfield, Harvey	7 42	8 54	11 53	12 63	15 64	18 71	23 83
Carson, Thomas H.	3 9	1 3	1 1	withdrawn	.. ..	.. ..	.. ..
Clayton, Robert L.	7 15	9 19	9 23	10 22	7 19	5 15	1 5
Kerr, Robert S.	3 12	3 13	2 13	withdrawn	.. ..	.. ..	.. ..
Martin, Charles S.	3 13	1 2	0 2	withdrawn	.. ..	.. ..	.. ..
Midworth, John B.	0 5	0 0	0 0	withdrawn	.. ..	.. ..	.. ..
Norris, John W.	2 11	1 7	withdrawn	.. ..	.. ..	.. ..	.. ..
Smith, J. Lynwood	0 2	withdrawn	.. ..	.. ..	.. ..	.. ..	.. ..
Woodward, Donald R.	2 8	0 0	withdrawn	.. ..	.. ..	.. ..	.. ..
Votes Cast	38 142	37 141	38 143	38 143	38 143	38 142	38 142
Necessary to Elect	20 72	19 71	20 72	20 72	20 72	20 72	20 72

mediocre Church," Bishop Kennedy said that the Church must fill the spiritual and material needs of people around the world who are hungry and illiterate.

The mass meeting was held just prior to the annual sessions of the House of Bishops. In an interview, Bishop Gooden of Panama stressed that a "vacuum of spiritual values" in Latin America is leaving that vast area open to Communism.

"It's because of this situation that we need to send more missionaries to Latin America," he said. "If we don't, we will lose Latin America by default. Panama is loyal to the U.S. even though it has high feelings of nationalism. The people of Latin America are feeling their nationalistic oats."

[RNS]

ACTIVITY

Operation Lamplight

The Pennsylvania assembly of the brotherhood of St. Andrew, in coöperation with the diocese of Pennsylvania's department of laymen's work, is conducting a refresher course in religious education under the name of Operation Lamplight. Five books of the Church's Teaching Series are used as texts, and subjects include such things as: "The Biblical Basis," "The Internal Life of the Church," "Consecration of the Structures of Life," and "Christianity and Cultural Pressures." Students buy the textbooks, and pay no other fees.

About a thousand laymen have registered for the course, which is taught at some 28 different locations in the diocese.

Seabury Head Resigns

Robert N. Fuller has resigned as president of the Seabury Press. His resignation became effective October 31st. Lewis A. McBlois, Jr., vice president and treasurer, has been appointed senior executive officer until further notice.

Mr. Fuller, formerly president of G. & C. Merriam Company, publishers of Merriam-Webster dictionaries, joined the Seabury Press on May 1, 1957.

EDUCATION

Convulsion

Educators from Episcopal primary and secondary schools, meeting recently in Washington, D. C., heard Anglican Executive Officer Bayne describe the task of American education today as preparing young people to take a part in the world revolution that is now occurring. Bishop Bayne said the revolution is "an immeasurable convulsion of those who have taken second place, reaching out for what it has been the good fortune of others to have."

"People are emerging from primitive society and leap-frogging into the 1960s," he said.

He advocated more and earlier language teaching, and deplored the fact that "Americans traveling abroad encapsulate themselves in a little English-speaking ghetto."

Speaking on the matters of conformity and adjustment, and the role of the school in teaching them, said Bishop Bayne:

"It is part of the universal job of the school to teach people how to adjust to their society. The farther end is to be maladjusted, as our Lord was, to adjust so well that we end with a kind of divine maladjustment. . . . It is always the duty of the Church to be non-conformist in the important things, so the divine discontent of Christ can be made clear."

Worship is the distinctive mark of the Church's schools, said Bishop Bayne. He called for reality in worship, and demanded relevance, asking, "What do we pray about? How specific is our involvement with the world outside? When our children pray for peace, do they pray for willingness to understand the causes of peace and to pay the price of peace?"

The School Community

Drawing similarities between the Church school community and other communities, he said, "The Church school is bound to a fuller sense of obligation and duty than the secular school understands itself to be."

The bishop spoke out against racial and cultural segregation in Episcopal schools, saying, "No school ought to seek to identify itself as a school of the Episcopal Church which is not ready to accept the moral theology of the Church in the matter of race relations. . . . There is no place in the Episcopal Church for a school



Bishop Kennedy: No time for meditation.

which is segregated on the basis of race."

The conference was a result of action by the National Council in 1937, appointing a Commission on Secondary Schools. Informal meetings held since then have led to the organization of groups incorporated as divisions in the Episcopal School Association. The Washington conference, held November 3d to 5th, was the first in what is intended as a series of triennial meetings. The conferees represented 478 Episcopal schools.

From Presiding Bishop Lichtenberger, who opened the conference:

"God is the teacher. You are not to put yourself in the way of God or in the place of God, but rather to let the Holy Spirit, working through you, bring to the child the knowledge that he is wanted and loved for himself, that he is a person free to grow by his own choice, in the knowl-

Bishop Bayne, the Rev. Edward Hartwell, conference coördinator, and the Presiding Bishop
We end with a divine maladjustment.



edge and love of God, and that learning is exploring and reaching out into the final mysteries of life. It is the hope of us all, surely, that our Church schools are places where such learning begins. . . ."

Other speakers included the Rev. David Hunter, of the National Council's Department of Christian Education, and Dr. F. Edward Lund, president of Kenyon College.

To Aid

The annual meeting of the life and contributing members of the Evangelical Education Society of the Church was held in Philadelphia on October 13th, at Trinity Memorial Church.

Last year the society allocated \$15,500 to aid 34 theological students, represent-



ing 22 dioceses and attending six seminaries. This year \$12,400 has been appropriated to date for the purpose of aiding 28 students, and more are under consideration.

Officers reelected for one year terms: president, the Rev. Robert C. Batchelder; vice president, the Rev. Ernest A. Harding; secretary, the Rev. Canon Charles H. Long; treasurer, Mr. Donald H. Williams.

YOUNG PEOPLE

Youthful Evensong

More than 1,500 young people met in Grace Cathedral, San Francisco, on October 16th, for the annual Youth Vespers. The young people officiated at Evensong and read the lessons, and the singing was led by two choirs from San Mateo. The sermon was preached by Mr. Kenneth Warren, assistant director of the department of Christian education and a postulant for Holy Orders.

The annual message from the president of the Episcopal House of Young Churchmen was given by Richard Clark, 16, who said that the theme, "Into all the world together," meant that all must learn to speak from the heart and not from the lips about matters of great national and international importance such as racial tensions. Mr. Clark referred to a story by Bishop Pike of California. The bishop had told of a case where an exchange student from Uganda had been made most unwelcome at a party given by a socialite for young people. The bishop later asked clergy and laity of the area to make friends with the exchange student.

BRIEFS

LINGUISTIC NOTE: Speculation has it that the forthcoming talks between the Archbishop of Canterbury and Pope John XXIII will be in Latin. The Pope has been learning English the past few months, but the Archbishop, sometime headmaster of Repton College, speaks Latin fluently.

PROPER ORDER: Vice chancellor Edward McCrady of the University of the South, speaking in Austin, Texas, for the 10th anniversary of the founding of St. Stephen's Episcopal School, said that subjects should be taught in their proper order. Latin and Greek, said he, should be taught as early as possible, with modern languages following in high school and college. Mathematics should be taught early, since it is a language "expressing quantities" which enable students to understand sciences. Physics and chemistry should lead off the sciences, then should come biology, and only after these should psychology and the social sciences be introduced. These should lead to philosophy and religion, he said, although religion should "pervade the curriculum."

AND THAT'S THAT: The chapter of the Washington Cathedral turned down an unofficial suggestion that the cathedral and St. Alban's parish might solve some of their mutual problems with an exchange of property. The chapter felt the exchange would not be possible, "now, or in the foreseeable future."

HYMNS OF THE HOME: A competition for new hymns has been announced by the NCC and the Canadian Council of Churches. Subject of the hymns: Christian marriage and family life. Words should be submitted to the Hymn Society of America, 475 Riverside Drive, New York 27, N. Y.

FIVE AT THE TOP: Members of the Commission on Music of the National Council of Churches have selected five compositions as outstanding choral works of the 20th century for church and concert hall. In order, they are "Le Roi David," by

We must remember, in all our thanksgivings, that the Giver is greater than the gift.

Honegger; "Symphony of Psalms," by Stravinsky; "Sacred Service," by Bloch; "Ceremony of Carols," by Britten; and "Mass in G Major," by Poulenc.

Other works frequently mentioned were by Kodaly, Thompson, Walton, Barber, Holst, Vaughn Williams, Copland, Sowerby, Harrison, and Hovhanness.

UNITED NATIONS

Banners in Baltimore

Because people from all over the world worship there, the Church of Our Saviour, located across the street from Johns Hopkins Hospital in Baltimore, has been presented with a United Nations flag by the United Nations Association of Maryland, at a special service, held on October 23d.

A short time ago, the Ladies' Auxiliary of the Veterans of Foreign Wars donated a church banner in recognition of the work of the Rev. C. J. Harth, co-vicar, as prison chaplain at the city jail.

SPRINGFIELD

Amendments, Archdeacon

The annual synod of the diocese of Springfield met at St. Paul's Church in Pekin, Ill., on October 12th and 13th. The synod passed amendments to nearly all of the diocese's constitutional articles and to most of the canons. These amendments must be ratified at the 1961 synod to become effective.

A budget of \$106,375 was passed, which provided for a minimum annual stipend for missionary clergy of \$4,200. The synod also:

- ✓ Commended the proposed bond issues for improvements to state mental and welfare institutions and for higher education;
- ✓ Recorded sympathy for the persecuted Church in South Africa;
- ✓ Called upon General Convention to repeal Canon 36 (which provides for the censure of deacons and priests "in special cases").

Bishop Clough appointed three new archdeacons: the Ven. John M. Young, archdeacon of Alton (succeeding the Rev. David E. Nyberg); the Ven. Percy Miller, archdeacon of Cairo (succeeding the Rev. Ellsworth B. Stone); and the Ven. Wayne L. Johnson, archdeacon of Springfield (succeeding the Rev. Frederick S. Arvedson).

ELECTIONS. Deputies to General Convention: clerical, Wayne Johnson, W. J. Harris, and John Young; lay, William Ahlenius, Wallace Mullins, Paul Baker, Marcus Goldman. Alternates to General Convention: clerical, Edmund Ringland, Clifford Reed, Jr., William Jacobs, Thomas Gibson; lay, James Winning, Eddy Rogers, Thomas Shaver, and James Weart.

STEWARDSHIP

Number Thirty-Seven

A report from the Department of Stewardship and Benevolence of the National Council of Churches lists the Episcopal Church 37th in the matter of per-capita giving for all Church purposes. According to the report, each Episcopalian gave, on the average, \$61.36 during 1959.

Among the Churches rating higher

Continued on page 17



Cavanaugh

Bread of the World

by the Rev. Hugh McCandless

Rector, Church of the Epiphany, New York City

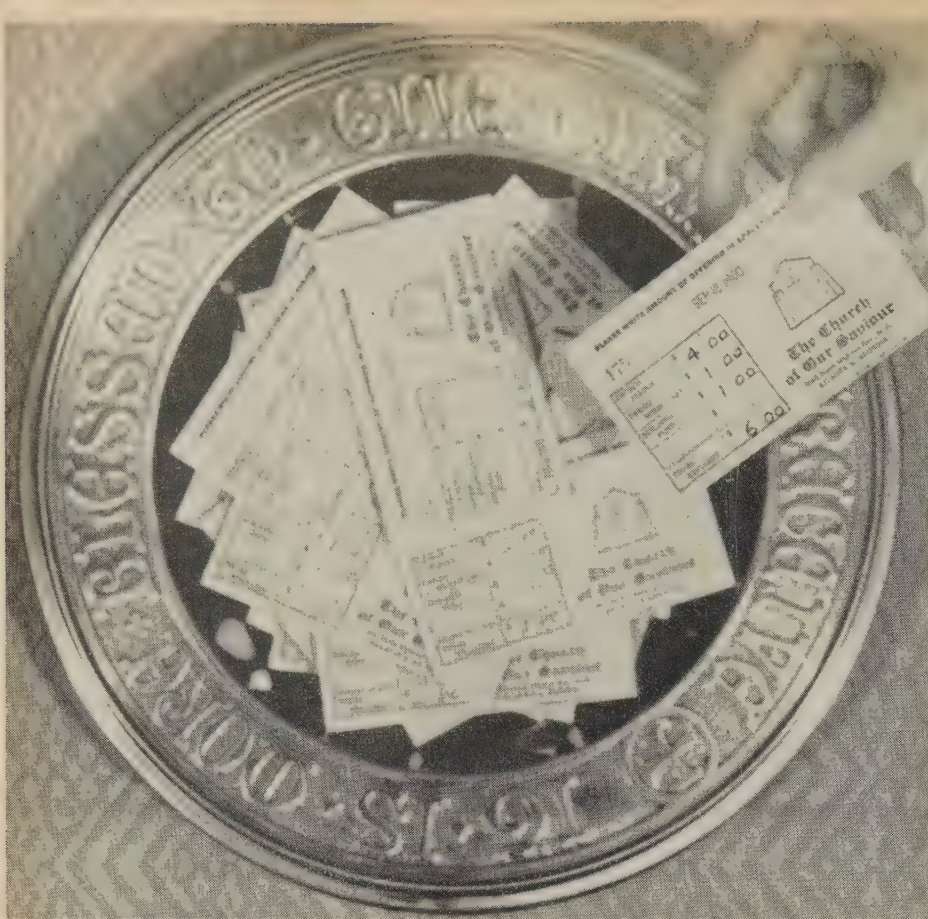
The Thanksgiving altar decoration last year at the Church of the Epiphany, New York City, was not flowers or fruits and vegetables, but of bread: breads of various national cultures presented in the melting pot of New York City. There were Jewish challa and rugels, Italian grissini and spoletti, Swedish knackerbrod and kommisbrod, German pumpernickel, French brioches and coissants, Irish soda bread, Greek frotola, Italian Kosher egg rolls, Euphrates

bread from the Near East, Scotch scones, Japanese rice biscuits, Chinese fortune cakes, and American white and whole wheat bread, and hot dog rolls.

The idea of using bread for a decoration occurred to the altar flower committee several years ago, when there was concern about the waste of fruits and vegetables that had dried while being used as decorations. One of the sextons, Pedro Tagatac, who had been trained as a baker in the Philippines, made a fruit cake with

some of the leftovers and gave it to members of the committee. He said it was thought in the old country that eating something that had been blessed on the altar would bring good luck. Worshippers at the late service on Thanksgiving Day were each urged to take a bit of bread home for their own family tables, as is done in many Orthodox churches, where blessed bread is distributed.

At the service the sermon was preached on "God, Laws, and Bread."



"When people love God and love His Church, they will support it according to their ability and their love," says the author.

A priest tells how the elimination of

The Every Member Canvass

and fund-raising activities has stimulated giving in his parish

by the Rev. Roy Pettway

Rector, Church of Our Saviour, Atlanta, Ga.

Time and effort devoted to the Every Member Canvass and to fund-raising events can be spent better in prayer, or evangelism, or even in going to the movies with one's family. The effort spent in money raising is taken away from the actual work of the Church.

With these ideas in mind, the Church of Our Saviour, Atlanta, decided in 1947 to eliminate the canvass. None has been held since then. Most money-raising events were eliminated, also, except for the annual bazaar, which continued for some years. The women of the parish then decided that returns from the bazaar, compared with hours of work spent preparing for it, indicated so little profit per hour

of work that it was not worth while, and also that a considerable proportion of the money spent at the bazaar would have been given to the Church voluntarily if there were no bazaar, so the bazaar was done away with. The last stand was by the dinner guild, which wanted to show a profit on dinners served. The guild was finally persuaded to rejoice in the number of meals served, rather than in the amount of money raised, and the cost of dinners was reduced to the actual cost of the food.

This departure had several results. One was a readjustment in the parish organizations. "If we don't have money-raising projects, what can we do together?" was the question. For a while, organizations

seemed inactive and dormant, then they hit their stride again, centering their programs on four points which many years ago were emphasized by the Young People's Service League: (1) worship; (2) study; (3) fellowship; and (4) service. It was found that there was plenty to be done together, even if money raising was eliminated. The Woman's Auxiliary (now Episcopal Churchwomen) decided to eliminate dues, and each woman was provided with pink envelopes to put in her box at the Church offering envelopes, with the request that 25¢ per month, more or less, be put in the alms bason in one of the pink envelopes each month.

Another result was the overwhelming

delight of the people at the elimination of canvasses and fund raising. The people are never exploited for the sale of tickets to this or that, and therefore they participate happily in parish social events, knowing that such events are for fellowship and for the benefit of the people of the parish. Newcomers are often surprised that no one solicits their pledges, and when they learn that they are just not going to be approached about money, they react delightedly.

The vestry does not "raise the money" and thus does not have a proprietary attitude toward the parish's funds. A real sense of stewardship among the vestrymen has arisen, a desire to use wisely and well the offerings which the people have sacrificed voluntarily out of their love for God and the Church.

Since the elimination of the canvass, total receipts to the parish have risen from approximately \$6,000 per year in the mid-'40s, to around \$30,000 per year for the past several years. Since the parish has approximately 300 communicants (including children nine years old and up, since children are confirmed at nine and begin making Holy Communion every week), giving averages \$100 per year per communicant. And there are no really large contributors. One man gave \$750 in 1959. Eleven other families gave between \$400 and \$700. All others were under \$400 per year. About one-third of the communicants gave little or nothing.

The parish pays its assessment promptly in full; it pays or overpays its Church Program Fund quota promptly and in full. In addition to this, it directly supports a foreign missionary, and contributes each year to the support of a theological seminary (in lieu of taking a special offering), several monastic orders, schools, the American Church Union, and a long list of other causes. The rector has a generous discretionary fund, several Church magazines are supported through advertising and by bundle subscriptions, and a large number of memberships to the Episcopal Book Club has been stimulated.

Great improvements have been made in the church's physical plant. A rectory was built and extensive additions and repairs made to the church. Money is now on hand for air-conditioning the church; and in addition to the rectory is about to be begun. In addition to this, half the cost of building a church in the foreign mission field was given by the parishioners. No canvass was made for any of these; no one was approached personally and solicited or pledges or contributions (with the exception that twice an individual collected about \$150 for particular projects).

How is this done?

1. The people are kept fully informed, by means of the weekly bulletin and the monthly parish paper, and copies of the treasurer's monthly report are put in the vestibule for any who want them. When the General Fund balance drops

below the \$1,500 with which we begin the year, an item like this appears in the weekly bulletin:

"GENERAL FUND,	
needs per week	\$378.57
Received last Sunday	\$312.18
Loss since January 1	\$122.11"

Usually, within a few weeks, the loss is eliminated. Any surplus over the \$1,500 balance is disbursed for special causes or put into a contingent fund, which it is hoped will eventually equal a month's disbursements, held in reserve for emergencies.

2. Money for special purposes is obtained by some such notice as this, in the weekly or monthly bulletins: "We need such-and-such, and it will cost \$1,281.57. When sufficient contributions are received, we will install it." The weekly bulletin then week by week says:

"SUCH AND SUCH FUND	
Amount needed	\$1281.57
Amount on hand	\$ 887.14
Amount still needed	\$ 394.43"

There are a number of special funds held by the parish treasurer, in addition to the general fund. They include such items as building improvement fund, parish missionary fund, Smith memorial fund, Jones memorial fund, Ascension-Pentecost offering, rectory fund, assigned purchases fund, vestibule fund, contingent fund, income tax withholding fund, expansion fund, and the like. There may also appear a green chasuble fund, an air conditioning fund, a new choir surplices fund, or others, as occasion arises. People can supplement their usual giving by giving to special funds. One man, for example, gives happily and regularly to the coffee hour fund.

3. Christmas and Easter offerings go to the building improvement fund, and average about \$1,500 each. Announcements in the weekly bulletin for the four or five Sundays after these feasts are something like this: "Last year, the Christmas offering was \$1,499.26. This year's offering to date amounts to \$1,247.13. We would be glad if the Christmas offering were as large as the one last year." The Thanksgiving offering runs about \$200 per year, and goes to a girls' home. Good Friday and Ascension-Pentecost offerings are assigned to special causes and there are no other special offerings.

4. The record of each person's offerings is made and sent to the contributor each quarter, the totals being copied onto the next quarterly record. This is not a "dun," but is a record sent for the donor's information, and begins "We acknowledge with sincere thanks your contributions, the record of which is as follows."

5. Offerings received by mail are always immediately acknowledged with thanks, via a postal card.

6. Pledge forms are printed in the weekly and monthly bulletins, and are also enclosed in each box of offering en-

velopes. All pledges are made, however, "until further notice." They may be changed or canceled at will, but they continue year after year, without the need for the signing of a new pledge each year.

An objection to this is that a person will neglect to increase his pledge if his income increases. Experience shows, however, that many people do increase their pledges by making new and larger ones, or by adding a pledge for a special purpose to their general pledge. Several times, requests have been made in the bulletins for people to add 50¢ per week to their pledge, due to the fact that the parish needs more money. A number of people will always do so.

7. No sermon specifically on giving is preached, but references are made from time to time to our religious duties, such as prayer, fasting, tithing, making confession, and being at church every Sunday. Giving is always mentioned in connection with other duties, never by itself. Several tracts on tithing may be mailed out from time to time during a year. While not many people tithe, yet a mailing on tithing will usually result in a number of increased pledges.

8. Offering envelopes are provided for everybody, whether or not they pledge. Each married couple, each child, and each single individual, gets a box of envelopes each year. Some of them never use them, but most of them do.

9. How is the budget computed? The pledge treasurer makes a record of the annual contributions of each donor to the General Fund. It is assumed that a person will give as much this coming year as he gave in the last one. To the total of these is added the amounts of new pledges received, plus the amount received in "loose plate" and alms box offerings during the past year. This gives the amount of anticipated income, and experience shows that we nearly always receive at least 100% of this anticipated amount.

10. The people are never "fussed at" about their giving. Rather, they are kept fully informed, and congratulated and thanked for their self-sacrificial offerings.

Due gratitude is to be expressed to the American Church Building Fund Commission, which has lent us money three times for building additions. We repay this out of Christmas and Easter offerings, and have never missed a payment. We are now about to make another loan for a few thousand dollars, from a diocesan fund. Our total indebtedness, at present, is about equal to four months' average income.

The best way to finance the Church is to concentrate on something other than financing the Church. When people love God and love His Church, they will support it according to their ability and their love. The moral is, "Seek ye first the kingdom of God, and all these other things shall be added unto you."

The report
of the Committee
on the Church's

Overseas Mission

This is the third installment of the report of the Committee of Conference on Overseas Missions appointed by the National Council. The first installment of this report appeared in the October 30th issue of THE LIVING CHURCH, and the second installment was presented last week. More installments are scheduled for coming weeks.

V. A Rapidly Changing World

The principles of the Christian missionary outreach, stated above, must be put into practice in a world which is rapidly changing. This necessarily affects the policy of the Church at home and abroad, the strategy for carrying out this policy, the administrative structure on which effective strategy depends, and the education and training of personnel.

1. Although there has never been a time when human society was not changing, the most startling fact of our time is the *acceleration of social change*. Human beings always have in some measure the drive for stability and security, and this is often dominant in society; but this now seems to be in tension with the desire for change and the acceptance of it as inevitable. This has its effect in nearly every area of human endeavor.

2. In many places where the Church is at

work, the political "ins" are on their way out, nor is there any assurance that their successors will retain power for a long period of time.

3. *Nationalism*, which can be both a binding and a divisive force, is the dominant political idea throughout Asia, Africa, and Latin America. Even though the nations of the North Atlantic community are already looking beyond nationalism to new forms of regional association, Americans working in the underdeveloped areas (in which practically all missionary work is done) cannot escape the obligation to reckon with nationalist aspirations.

4. Leaders in the new nations are themselves preoccupied with the *building of the varied institutions* that express the desire for "modernization." People, such as missionaries, who presume to participate in their destiny, are under pressure to help build such institutions.

5. In most of the non-Western world, where

popular opinion is articulate there is a passionate desire for *neutrality* in the contemporary international struggle. The role of American missionaries as Americans is complicated by this feeling of the people among whom they work that the great powers are unduly preoccupied with the Cold War.

6. The Christian missionary goes overseas with the desire to help the people among whom he works. He knows that he will be criticized for any "interference" in the internal politics of the host country, yet his work has economic and social effects and he is necessarily involved with governmental authorities. He must therefore exercise great tact in giving proper cooperation to the existing leaders of society and yet avoid the kind of involvement which might hamper the future work of the mission.

7. Closely allied to the desire for national self-determination is the demand for *racial equality*. Many overseas missions work among peoples who are impatient of white, as well as of Western, supremacy.

8. Similar dynamic forces are at work in *economic life*. Technology has made new economic wealth possible and has stimulated the desire for it. This raises insistently the perennial question of how the benefits of rising productivity are to be shared.

9. Another gnawing and difficult question is also being asked in countries of rising economic wealth: "What is economic development for? In what way can it be used to make life richer and more meaningful?" — questions that in America might be rendered: "After affluence, what?"

10. One product of the increased standard of living and improved medical services is the dramatic *explosion of population* in many parts of the world. Some overseas missionary work in countries where population control is an urgent contemporary issue.



11. Along with nationalism and economic development goes the desire for *education*, particularly in science, technology, and languages. At the same time there are increased possibilities of cultural interchange.

12. Finally, the Christian mission operates among *competitors*. Whether or not Communism should be classed as a religion is a matter of definition; at any rate it operates with evangelical zeal and claims to supersede religion. The resurgence of other missionary religions, particularly Islam, and in some places Buddhism and Hinduism, together with the rise of aberrant forms of Christianity, serves to remind Christians in the historic tradition that there is no time to be lost if their witness is to be effective in this generation.

The Christian tradition has something to say about all these issues — something different from, and often more relevant than, what the United States or any nation can bring itself to say. The Church is inevitably involved in these contemporary issues. The missionary must be alert to the political, economic, and social situation in which he works; he must give as clear a Christian answer as he can; and his everyday work demands a measure of wisdom and statesmanship. The Church which he serves will be judged not merely by its success in bringing continued Christian ministry to tiny groups of Christians in largely non-Christian areas, but by its understanding of the life around it and its constructive participation, where this is possible, in the building of better political and social institutions.

VI. New Developments in the Mission Field

Changes in the world situation since 1939 have directly affected the missionary enterprise of our Church as well as that of other Communions.

1. The most important development has been the *rise of new national Churches*.

The general Anglican pattern for creating younger Churches — of which the American Church is the first example — has been the establishment of autonomous Provinces bound by ties of communion with the See of Canterbury. Before the Second World War the largest missionary efforts of the Episcopal Church, in personnel and in funds, were devoted to China and Japan. Here the process of organizing national Churches had begun, and certain dioceses in these countries were also missionary districts of this Church, while other dioceses were English and Canadian missions. The war accelerated the development of these Churches into complete autonomy.

The Church in China (*Chung Hua Sheng Kung Hui*) is no longer open to direct contacts from us; but its clergy and people carry on their work.

The Japanese Church (*Nippon Sei Kokuwai*) is autonomous and in close fraternal relation with us. We make direct grants to it and also assist by sending spe-

cialized personnel and by educating Japanese in this country.

In other areas where we work, the Churches formed by our missions increasingly desire and expect greater autonomy. This desire has been accelerated by the new spirit of nationalism and the loss of political prestige on the part of the West, but it was not created by them. The nature of the Christian Gospel and the polity of our Church make eventual self-government a natural development. In this changed atmosphere, the missionary must become less conspicuous, a partner and helper rather than a leader, and local leadership should be developed as quickly as possible with wise and quiet guidance. There seems to be emerging a new type of missionary vocation, in which the permanently-appointed missionary can expect to serve for a limited time in one field as a specialist and then to be transferred to another.

2. A second development, closely related to the first, is the drive toward union of the Churches. This report has recognized the need for Christian unity, which is rooted in the nature of the Christian religion. There are immediate practical reasons also. The need for united witness and action is recognized by almost everyone. The proliferation of different traditions of Christianity complicates both the task of communicating the Gospel and that of relating it constructively to the great human issues of our time. Ninety-seven North American missionary societies are represented in Japan, 95 in India, 57 in Taiwan, 51 in Brazil, 49 in the Philippines, 46 in Hong Kong, 34 in the Congo, 29 in Colombia, and 28 in Nigeria. In all, the 30,000 North American missionaries abroad represent 300 Christian bodies, though most of them belong to a few groups of major denominations.

In this situation, our fellow-Anglicans and Christians of other Communions in recent years have been deliberately and rapidly creating independent younger Churches, even though major support continues from the home Churches. These bodies are free to confer with one another with a view toward eventual union.

The establishment of the Church of

South India is a fact of paramount importance. This is the only union yet consummated in which a former Province of the Anglican Communion has joined with Churches formed out of the missions of other Communions. Missionary strategy must therefore take into consideration the possibility of organized Church union in the field, in advance of similar unity at home.

3. Other developments have affected missionary policy. At one time the Christian missions were pioneers in developing educational institutions, social agencies, hospitals, and medical services. In most parts of the world, governments have now increasingly entered these fields. There are still many places where the Church can and should make contributions along these lines; but it is necessary to re-examine the work of the Episcopal Church overseas in order to achieve maximum effectiveness.

4. Since World War II, the United States has been the richest nation in the world, with less than 7% of the world's population, but with many times that percentage of its income and productivity. Americans in the various Churches have given generously to overseas missions, and therefore the largest support for work in all parts of the world has come from this country. In recent years, the extraordinary revival of Western Europe's economy suggests that American pre-eminence in the mission field cannot be assumed to be inevitable. Other parts of the Anglican Communion, and other Christian Communions based in Europe, may in the future share more largely in the support and leadership of overseas missions.

5. The scope of American missionary effort is, of course, vast. The Protestant Episcopal Church, however, accounts for less than one per cent of the 30,000 American missionaries abroad. The giving of Episcopalians to foreign missions, in proportion to their communicant strength and their wealth, lags far behind most of the other American Churches.

It is true that the national budget of the Episcopal Church, and with it the appropriation for missions, has continually increased. At the same time, the proportion allotted to overseas missions out of the total Church giving of Episcopalians has steadily decreased in the past twenty years. We are spending most of our contributed wealth at home, and more and more of it stays in the local parishes.

This situation has arisen at a time when Americans are more conscious of the world's problems than ever before in their history, and when vast numbers of our people are abroad, in the armed forces, as government workers, in business, and as tourists. The Church's strategy therefore must include education for all her people in the needs and opportunities of overseas missions, with special attention given to lay people who at some time in their lives will live or visit abroad.

Reprints of Fr. Pettway's article

"The Every Member Canvass"

appearing on page 12 of this issue are available.

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THE LIVING CHURCH
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The Election

The election of Senator John F. Kennedy to the Presidency in an amazingly close contest does not, in our opinion, represent a balance of strongly differing approaches to national problems, but rather the determination of both candidates to take a middle-of-the-road position acceptable to the public as a whole. We shall leave to more appropriate commentators any further interpretation of the voting trends, except to record our satisfaction with the fact that Roman Catholicism can no longer be regarded as an insurmountable political liability for a presidential candidate.

The foremost item of unfinished national business before the President-elect and the United States, as we see it, is the task of regaining the initiative for democracy in international affairs. This initiative was not lost during the Eisenhower administration, nor during the Truman administration. Democracy has been on the defensive in the world since the rise of Mussolini and Hitler. In the 1930s and early 1940s the enemy was Fascism. In the 1950s the enemy was world Communism.

In Asia, Africa, Latin America, and in the Pacific Islands, the pressing issues on people's minds are not democracy *vs.* Communism, but national self-determination and economic development *vs.* colonialism and poverty. To these countries, the forces of Communism hold out a plausible platform for a short cut to national power and prosperity. In recent years, the United States has taken belated notice of the fact that Communism was in danger of gaining the upper hand in one underdeveloped area after another, and has come forward with 11th-hour proposals of assistance. So it was in the Middle East during the Iraq crises. So it was in Africa when the Congo crisis came up. So it is in Latin America in the wake of the Cuban revolution.

The United States has never been a colonial power, and yet it has been maneuvered into the position of appearing to be the chief defender of colonialism. It is spending enormous sums overseas, and yet to many new nations the hard-headed trade deals of the Soviet Union seem more attractive. New, imaginative approaches are needed for the development of a foreign policy not based upon opposition to one political philosophy but based upon an affirmative philosophy of our own.

In many — perhaps in a majority — of underdeveloped countries, the typical American pattern of economic development by private industry does not provide a satisfactory answer to national needs. These countries are not willing to wait until the 21st century to come into the standard of living which others are enjoying in the 20th century. Our task is not to try to make them duplicate the American pattern, but to

assist them in the development of a pattern of their own under conditions of freedom and dignity.

Oppression, hunger, disease, illiteracy, poverty, fear — these are the foremost enemies of mankind. If they did not exist on a wide scale, Communism would have no more attraction to the citizens of other countries than it has to the average American workman. America and democracy will regain the initiative in world affairs only when it takes away from Communism the initiative in attacking these age-old enemies.

It is our hope that John Kennedy, the youngest man to be elected President in the history of our country, will stand for this kind of approach to world affairs. If so, the wisdom of the voters in choosing him will be vindicated.

When one considers the popular vote totals, however, the wisdom of the voters seems to have been a less important factor than the luck of the distribution of the votes in various states. Richard Nixon has received an expression of public confidence and support comparable to that of the President-elect. We hope that in the critical days ahead the nation will find some way to make full use of his experience and ability.

Thanks for What?

What are we thankful for?

With the child, we rejoice in the bounty of the table set for Thanksgiving dinner, for cranberry sauce, mince pie, and a parental tolerance of second and third helpings;

With the college professor, we rejoice at the broadening of areas of knowledge in all directions;

With the statesman, we rejoice in a world which, however precariously, is free of major war;

With priests and bishops we rejoice in a peace which permits the free worship of God throughout most of the world.

These are great gifts, gifts freely given by God Himself, and for these gifts we thank Him!

Yet each of these gifts might be withdrawn. We might, tomorrow, weep with a hungry child; we might groan beside scholars lost in a dense fog of decadent pedantry; we might stare out again upon a flaming,



bleeding world of war; we might see what our forefathers saw, the march of sentenced martyrs.

All these might come, as they have come before. And if they came, there would not be less ground for thanking God.

It is not for a standard of living, not for social security, not for long and quiet life that we most owe thanks. It is God's gift of life, His gift of mercy, His gift of His Son which are the most thankworthy of all gifts. And these are just the gifts which He has given and which He never withdraws. *Deo gratias!*

sorts and conditions

GREAT ISSUES sometimes turn on small hinges. The choice of the next President of the United States appears at this moment to have been made by such a small margin that if one voter in 200 had cast his vote in a different state the result would have been reversed.

AT OUR HOUSE we alternately listened to election returns and dozed all through the night, along with the rest of the nation. The only reward we received was in the excitement of the race, for the decision did not become clear until well into the morning.

THE PROBLEM of great consequences flowing from small things is one of the problems of man's relationship to God. Could one sin of one man and his wife turn the entire race from its native condition of divine grace? Our forefathers regarded this as an entirely reasonable thing, but in today's world the concept of original sin is hard to accept.

I THINK that modern man's difficulty with this doctrine is not so much an objection to the pre-scientific characteristics of the story of Adam and Eve as a disapproval of God's making such a big thing out of one little act. It seems that the hinge is too small to swing a matter of such vast moment.

SHOULDN'T God have made it two out of three occasions of sinfulness, or perhaps even more?

THE FALLACY here is not hard to find. No matter what brings the final turning point, that one thing is probably a small thing. Soon or late, the final step is taken, the decisive vote is cast, or the estrangement is incurred. God's answer to Adam's sin was the ultimate in love and mercy, but it was an answer that took thousands of years to come to fruition.

THE DEFEATED candidate for President can't repair his deficit on the spot. He has to start over again from scratch. He must recapture as many votes as he had before, and then capture some more besides. From the standpoint of the country, if the voters have chosen wisely, well and good. If not, their next chance is four years away. The closeness of the margin is irrelevant to the finality of the decision.

PETER DAY

NEWS

Continued from page 11

this list are the Presbyterian Church in the U.S. (17th, with a per-capita giving of \$99.42), the Lutheran Church, Missouri Synod (18th, with \$93.89), the United Presbyterian Church in the U.S.A. (20th, with \$82.30), the Congregational Christian Churches (28th, with \$71.12), and the United Lutheran Church in America (30th, with \$68.29).

At the top of the list is the Free Methodist Church, with a per-capita giving of \$269.71, followed by the Wesleyan Methodist Church, with \$228.13. (The Methodist Church is 42d, with \$52.18.)

NATIONAL COUNCIL

Creative Art, 1961

The National Council has announced the Creative Art Contest for 1961, to be held in conjunction with the Church School Missionary Offering and children's mission study. The contest is open to young people in all Episcopal Church schools, from the age of six.

Original art work is to be centered around one of the objectives of the Church School Missionary Offering for 1961. The objectives are as follows:

- (1) Meeting capital needs in the missionary district of Mexico, and
- (2) Meeting capital needs in the missionary districts of Nevada and San Joaquin.

The closing date of the contest is May 1, 1961.

RACE RELATIONS

Protest and Support

A group of 34 clergy from the diocese of Pennsylvania, meeting at Seabury House recently, issued a protest against racial discrimination in housing, employment, and in churches and Church-related institutions.

A statement issued by the group called for protest and positive action to eliminate all forms of racial discrimination, and recommended the following:

- ✓ Clear and authoritative statements by leaders of the diocese in defining the Church's witness in human relations.
- ✓ Initiation or assistance of programs aimed to break down the present pattern of segregated housing, and support of fair housing legislation.
- ✓ No launching of new work in racially restricted areas without appropriate protest against the nature of such communities.
- ✓ The widest possible witness to the principle of integration of all parishes and Church-related agencies and institutions.
- ✓ Support of clergy and congregations who face "crisis situations" because of such witness.
- ✓ Coöperation with human relations agencies and with interdenominational bodies in the area of human relations.
- ✓ Revision of "antiquated canons" so that the diocese may be "geared for courageous

mission rather than for mere maintenance."

One of the counselors of the group was the Rev. Cornelius C. Tarplee, of the National Council's Department of Christian Social Relations. The Rev. Arthur C. Barnhart, of the diocese of Pennsylvania's department of Christian social relations also took part in the conference. He expressed the hope that the group's affirmation would serve as a leaven in the diocese.

[RNS]

WCC

Youth Department Head

The Rev. Roderick S. French, 29, an Episcopal priest, has been appointed executive secretary of the Youth Department of the World Council of Churches. He has served as associate secretary of the department since September, 1959.

Mr. French was graduated from Kenyon College, and received the degree of Bachelor of Divinity from the Episcopal Theological School, in Massachusetts, in 1957. He is the author of *Don't Miss Your Calling*.

CALIFORNIA

First Shipment

The first shipment of panels for the gates of Grace Cathedral, San Francisco, have arrived in this country. The gates will be replicas of the Florentine gates designed by Lorenzo Ghiberti, and described by Michelangelo as "worthy to be the Gates of Paradise" [L.C., May 1st].

The original gates were removed from the Baptistery in the Cathedral Square at Florence, Italy, during World War II. After the war, they were renovated and molds were taken, with which one replica set was made. This set was offered for installation on a number of buildings throughout the world, and a patron made it possible for Grace Cathedral to acquire them for installation as the main entrance doors.

The panels of the first shipment are scheduled for display in the Palace of the Legion of Honor, San Francisco, during the week of November 12th.

EAU CLAIRE

Hawaii to Wisconsin

The annual council of the diocese of Eau Claire was held in Christ Church Cathedral, Eau Claire, Wis., October 28th and 29th. Bishop Kennedy of Honolulu, who had been in the diocese the previous week for a missionary rally in parishes and missions, was the speaker at the council dinner.

The council heard reports of the construction of a new vicarage at Hayward, Wis., the first of three such dwellings planned by the diocese, and the new church for St. Margaret's Mission in Park Falls, to be dedicated November 5th. St.

Mary's Church, Medford, Wis., was re-admitted as a mission.

An administrative budget of \$18,689 and a missionary budget of \$38,331 were adopted.

ELECTIONS. Standing committee: clergy, Gordon Brant, Kenneth Trueman, Stanley Atkins; laity, A. M. G. Moody, R. J. Owen, Jr., V. P. Gillett, Jr. Executive board: clergy, Kenneth Trueman, G. E. Brant, R. S. Ottensmeyer, C. R. Dahlen, E. H. Buxton, Jr.; laity, V. P. Gillett, Jr., Ed Feldt, Jr., Allen Gow, Ted Setterquist, Charles Hoskings. Deputies to General Convention: clerical, Gordon Brant, Kenneth Trueman, E. H. Buxton, Jr., Stanley Atkins; lay, Dr. Louis Weisbrod, A. M. G. Moody, V. P. Gillett, Jr., Allan Hale. Alternates to General Convention: clerical, Roger Bell, Boyce Bennett, Jr., R. S. Ottensmeyer, C. R. Dahlen; lay, Ward Thomas, Alex Keith, Jr., Warren Winton, Cuthbert Claxton.

SOUTHERN OHIO

Women in the Barn

Women of the diocese of Southern Ohio welcomed the fact that one of the three sections of the annual Laymen's Training Conference has been planned for the women.

For the past 40 years, the laymen of the diocese have met in the fall to learn of the needs of the diocese and the national Church in preparation for the Every Member Canvass. Taking the name from the Old Barn Club where the first groups met, the Old Barn Conferences are now held at the conference center owned by the diocese.

In recent years the Old Barn Conferences have expanded to include study and discussion of the role and place of the laity. The addition to the program has been enthusiastically received, and two identical week ends had to be arranged in 1960 to accommodate the growing number of laymen attending.

This year, the Rev. Robert N. Rodenmayer, professor of pastoral theology at the Church Divinity School of the Pacific, was the leader. Under the combined direction of the department of laymen's ministry, the department of Christian education, and the diocesan board of the Episcopal Churchwomen, Dr. Rodenmayer was in the diocese of Southern Ohio for 10 days. During this time, he was leader of the two week-end conferences for the laymen and an identical three-day conference for the women.

MICHIGAN

From Motors to Convention

The appointment of the Rev. F. Plummer Whipple as Convention manager for the 1961 General Convention has been announced by the Rev. Canon I. C. Johnson, general chairman of the diocese of Michigan's committee on arrangements. Mr. Whipple has been granted a leave of absence during week days from his responsibilities as vicar of St. Alfred's Mission, Lake Orion, Mich.

In his role as Convention manager he is in charge of the special office which has been set up for General Convention



Mr. Whipple: On weekdays he will manage.

and supervises the day-to-day decisions and operations.

Mr. Whipple, 54, was ordained a clergyman in the Church in December, 1958, after holding several responsible positions in the General Motors Corp.

NORTHERN INDIANA

Convention

The convention of the diocese of Northern Indiana, meeting at St. James' Cathedral, South Bend, Ind., on October 5th, received St. Andrew's Church, Valparaiso, as a parish. The convention also adopted a budget totaling \$66,295.

ELECTIONS. Standing committee: clergy, B. L. Eyrick, Robert Murphy, Robert Royster, W. C. R. Sheridan, George Wood. Deputies to General Convention: clerical, Carl Richardson, Robert Royster, W. C. R. Sheridan, George Wood; lay, Col. B. B. Bouton, Franklin Miles, Dr. Kenneth Kintner, Milton Latta.

ARIZONA

Special Session

A special convention of the diocese of Arizona met in St. Paul's Church, Phoenix, on October 19th. The meeting was called by Bishop Kinsolving of Arizona to supplement the convention of last spring [L.C., April 10th] and to establish a new time of meeting for the diocese. Bishop Kinsolving in his address to the delegates stressed prayerful consideration of world affairs.

A budget of \$194,310 was adopted, and it was decided by the convention that the diocese would enter into the medical and life insurance plan for clerical and layworkers recommended by the Church Pension Fund.

ELECTIONS. Deputies to General Convention: clerical, David Trimble, Jerry Wallace, Charles Crawford, and George Selway; lay, W. W. Clore, Stephen Shadeegg, Paul Roca, and Gen. Frederick Stofft. Delegates to provincial synod: clerical, M. R. Stanley, Howard Blackburn, Harold Knight, W. A. Pottenger; lay, Harry Musgrove, George Goodale, Proctor Reed, Dow Ben Roush.

INTERNATIONAL

CANADA

Strike-Bound Books

None of the 20,000 Prayer Books expected in September for distribution throughout the Anglican Church of Canada have yet arrived. A recent strike of British ship crews caused the delay.

Before September, 100,000 new Prayer Books had been distributed, through diocesan outlets and through the Anglican Book Centre in Toronto. The Church is now on its second 100,000 copies.

Second for Huron

The Ven. Harold Frederick Appleyard, 55, has been elected second suffragan for the diocese of Huron. He will serve the five northern counties of the diocese, with headquarters in Owen Sound, Ont. He has been rector of Grace Church, Bramford, Ont., since 1949, and archdeacon of Brant since 1954.

Multilingual Welcome

The Canadian Church has provided, in a folder printed by the Council for Social Service, a message of welcome to new Canadians. The folder contains a 200-word message printed in English, Dutch, French, German, Italian, and Ukrainian, and provides a blank back page on which local information can be added. The Rev. Brande Vries, of the diocese of Huron, supervised the translations, doing the Dutch, French, and German translations himself.

ORTHODOX

Testimony Required

A Federal judge has authorized the questioning of Archbishop Iakovos, head of the Greek Orthodox Church in North and South America, in connection with an immigration case.

Deportation proceedings against a West Virginia gambling and race track figure depend upon the validity of a baptismal certificate. The certificate indicates that the defendant was born in the United States (a citizen, and not susceptible to deportation) in 1900, but was signed by a priest who came to America in 1906 according to Greek records. The defendant claims that he was baptized by a layman in 1900, and that the certificate was signed by a priest to regularize the Baptism. Testimony will be taken from Archbishop Iakovos as to whether such a certificate might be back-dated. [RNS]

CANAL ZONE

Co-Presidents

In the new Cathedral Center, Ancón Canal Zone, Mr. Stephen Campbell, president of the Canal Zone Retired Workers Association, read a letter of appreciation

want better housing and to keep the salary I now have." "I don't feel I am called to give up so much of my time and energy."

We still hope to find a priest called to the field. We still hope, somehow, we shall be given funds to provide adequate housing for all our staff and for larger staff. In the meantime we average over 70,000 miles a year trying to hold our scattered flock together, and have classes of 20 and 50 and 70 and 90 under but one teacher because we have only the staff we have. Six years ago we had some 60 children under instruction. Last year we had about 1,000, this year even more. We know there will be no answer without adequate funds, without adequate staff, and without people realizing what our Lord meant when he said "It is not you who have chosen me, but I who have chosen you . . . go forth. . ."

Might I add that I have just returned from a 7,000-mile speaking trip throughout the country. There were five Navajo boys with me. One, an adopted son, has traveled with me before, but the other four boys had never been far from home. All looked, with increasing pleasure, for the "Episcopal Church Welcomes You" signs. This, not only because they found that welcome wherever we went, but also because the signs indicated that the Church does exist through more than our own parish and consists of more than the various chapels and congregations we serve. This is a plug for more signs!!

(Rev.) EUGENE BOTELHO

Superintendent, Sañ Juan Mission Farmington, N. M.

Ready for Stamps

Thanks to THE LIVING CHURCH I have received the name of someone who will handle the used stamps prepared by the little group of Churchpeople in the Misumai Sanatorium near here [L.C., August 21st]. We are now ready to receive stamps on a large scale, and I should like to ask all those interested please to send me lots for processing. Just send the stamps with a minimum of paper surrounding them (to save yourself postage). Please do not tear the stamps off the paper. It damages them and they are then worthless.

Our people at the [Misumai Tuberculosis] sanatorium will then soak to remove the stamps, sort them, and send them to be re-tailed. I proposed giving the group a percentage of the profits, but they said they would rather the whole amount be given to the work here in the diocese of Hokkaido. Although they are mostly very poor, they are the most regular and self-sacrificing givers in St. Michael's Parish.

To save postage, anyone wishing to do so may send stamps which have been prepared directly to the Rev. Francis W. Hayes, who has kindly consented to help us. His address is 4013 Chesapeake Ave., Hampton, Va. Please mark these for the Hokkaido Mission Fund.

Your stamps will provide an interesting, light occupation for this group of fine Christian patients, besides giving them a sense of being able to do something for the Church and advancing the work in this diocese. Thank you very much.

(Rev.) BEVERLEY D. TUCKER

Missionary, St. Michael's Church
North 19, East 3
Sapporo, Japan

pleaded for the abandonment of any attitude which upheld the "fencing of altars." The BCC referred the matter to its Faith and Order and Youth departments for joint study. The Archbishop of Canterbury, calling the discussion the "best I have heard yet," reminded the BCC that the issue was not new, and that it was inseparable from the question of unity.

[EPS]

Archiepiscopal Censure

The Archbishop of Canterbury has openly reprimanded Bishop Robinson of Woolwich, England, for testifying at a trial in defense of the publishers of an unpurgated version of *Lady Chatterly's Lover*.

The Archbishop, addressing the Canterbury diocesan conference, said that Bishop Robinson's action was obviously bound "to cause confusion in many people's minds between his individual right of judgment and the discharge of his pastoral duties.

"Inevitably," he declared, "anything a bishop said would be regarded as said by one whose chief concern was to give pastoral advice to the people committed to his charge, and particularly in these moral questions, pastoral advice to teachers and parents upon whom such a heavy burden of responsibility lies."

The Archbishop termed the action of the bishop as "a stumbling block and a cause of offense to many ordinary Christians."

The trial ended in a finding that the book is not obscene.

[RNS]

NEW ZEALAND

Across the Street

The diocese of Auckland is erecting a new cathedral, to be named the Cathedral of the Holy Trinity, on a site opposite the present Pro-Cathedral of St. Mary, which is to be retained as a building for diocesan use.

Number Nine

A contract has been signed by Bishop Hill of Melanesia for the construction of the yacht Southern Cross IX, in replacement of Southern Cross VIII, wrecked in the spring [L.C., April 24th]. Cost of the new vessel exceeds the recovered insurance money by some £18,000.

Bishop Hill has recently recovered from major surgery, but was able to attend the triennial conference of the Churches of the Pacific.

Milestones

The Rt. Rev. **Eric John Rich**, sometime Assistant to the Primate in the diocese of Wellington, and recently episcopal commissary of the diocese, has announced his retirement from all offices, effective in January.

for help given by Bishop Gooden of the Panama Canal Zone and the Very Rev. M. J. Peterson, dean of the Cathedral of St. Luke, resulting in an increase in the pension received by disabled veterans of the digging days of the canal.

In reading the letter of thanks from the retired workers, Mr. Campbell presented the bishop and dean with certificates of appreciation, naming each as an "honorary president" of the society.

SOUTH AFRICA

Request Denied

The South African government has denied a request by a World Council of Churches committee that Bishop Reeves of Johannesburg be allowed to enter the country to attend December's conference on *apartheid*. Bishop Reeves, recently deported from the Union of South Africa, was to have been an Anglican delegate to the conference [L.C., November 13th].

ENGLAND

Font of Gibraltar

Restoration has been completed on the Church of All Hallows-by-the-Tower, London. The church had been badly damaged by bombs during World War II.

A baptismal font hewn from the Rock of Gibraltar stands in a new baptistry [see p. 6]. The font is a replica of that in which William Penn was baptized in 1644. It is surmounted by a carved wood font cover which is suspended from the ceiling. The cover was executed by Grinling Gibbons, and is a well known feature of the church.

Plaster falling from the walls of the church during the blitzes revealed an unsuspected arch, apparently of Saxon construction, which had been blocked up sometime in the Middle Ages. Among the masonry rubble filling the archway was a fragment of early 11th-century carving, probably a part of a tombstone. It depicts a beast and serpent, in Anglo-Danish style.

As nearly as can be determined, All Hallows (known also as Barking Church, or Barking-by-the-Tower) was originally built before 800 A.D.

Bombshell

Stephen Pearce, an Anglican and a student at King's College, London, told a recent meeting of the British Council of Churches that the question of intercommunion practices at ecumenical meetings fell "like a bombshell" at July's Youth Assembly in Lausanne, Switzerland [L.C., August 7th]. He asked, "Has the last word been said by our leaders in this matter? If so, the outlook is dangerous. If the bonds of denominational loyalty are not to be burst, a way forward has to be found."

In the discussion which followed, Dean Lewis-Crosby of Christ Church, Dublin,

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COMING — NOVEMBER 27th
CHRISTMAS GIFT
AND
BOOK NUMBER

PEOPLE and place

Appointments Accepted

The Rev. Robert E. Blackburn, Jr., formerly vicar of St. Agnes' by the Lake, Algoma, Wis., and the Church of the Precious Blood, Gardner, will on January 1 become rector of St. Andrew's Church, Kenosha, Wis.

The Rev. Hector G. Bousfield, formerly vicar of churches at Turtle Lake and Clear Lake, Wis., is now vicar of churches at Wadena, Staples, and Eagle Bend, Minn. Address: 15 Dayton Ave. S.W., Wadena.

The Rev. Lloyd A. Cox, formerly rector of Camp Wingman Conference Center, Avon Park, Fla., is now vicar of St. Martin's Mission, Clewiston, Fla. He will continue to serve as director of migrant workers for the diocese of South Florida.

The Rev. Dr. B. H. Crewe, formerly rector of St. Gabriel's Church, East Detroit, Mich., is now vicar of St. John's Church, Dryden, Mich. Address: 3940 Dryden Rd.

Dr. Crewe is assuming a lighter load of work upon the recommendation of his physician. He is 64 years old. After coming to St. Gabriel's in 1951, Dr. Crewe led its growth until it reached parish status in 1954. A new church building was constructed and additional property purchased to accommodate the substantial growth of the parish. During the past year a chapter of the International Order of St. Luke has been organized.

The Rev. William Glover Edwards, who formerly served the Chapel of Hope, Charlotte, N. C., is now rector of St. Francis' Church, Rutherfordton, N. C.

The Rev. Richard B. Ford, formerly vicar of St. Bartholomew's Church, Livermore, Calif., is now associate at Trinity Church, 81 N. Second St., San Jose, Calif. Home address: 1108 Phelps Ave., San Jose.

The Rev. John R. Griffith, formerly vicar of St. Andrew's Church, Mastic Beach, L. I., N. Y., is now curate at Holy Cross Church, Sanford, Fla. Address: Box 678, Sanford.

The Rev. Frederick C. Harrison, Jr., formerly rector of St. Andrew's Church, Charlotte, N. C., is now chaplain of the Stateville, Joliet, and Pontiac Prisons. Address: 904 Cassie Dr., Joliet, Ill.

The Rev. Leslie B. Jenkins, formerly at All Saints' Church, London, Ont., is now vicar of Holy Redeemer Church, Lake Worth, Fla.

The Rev. Paul E. Leatherbury, formerly rector of St. John's Church, Havre de Grace, Md., is now rector of Christ Church, Delavan, Wis. Address: 111 N. Fifth St.

The Rev. Hugh J. McGowan, III, formerly vicar of St. Alban's Church, Manistique, Mich., and the church at Nahma, is now in charge of St. Martin's Church, Brown Deer, Wis. Address: 8400 N. Sixty-Second St., Milwaukee 23.

The Rev. Charles W. Millar, formerly assistant at Christ Church, Grosse Pointe, Mich., serving as vicar of St. George's Church, Warren (a parochial mission of Christ Church), is now rector of Trinity Church, 745 E. Main St., Flushing, Mich.

The Rev. John M. Mulligan, who has been serving as rector of All Angels' Church, New York, will be director of the Seamen's Church Institute of New York.

The Rev. James H. Newsom, Jr., formerly rector of St. John's Church, Wytheville, Va., is now associate rector of Christ Church, Greenville, S. C. Address: Box 2179.

The Rev. H. Austin Pellett, formerly rector of Trinity Church, West Branch, Mich., is now vicar of St. Giles' Church, Pinellas Park, Fla. Address: 7990 Fifty-Fifth St.

The Rev. Louis L. Perkins, formerly rector of St. Andrew's Church, Burns, Ore., is now rector of St. Stephen's Church, Baker, Ore. Address: Box 691.

The Rev. John L. Rossner, formerly curate at the Church of St. John the Evangelist, Montreal, Canada, is now curate at Trinity Church, Newport, R. I. Address: 27 Church St.

The Rev. L. Roper Shamhart, formerly associate of the Church of the Heavenly Rest, New York, is now rector of St. Mark's Church, Jackson Heights, N. Y.

The Rev. Russell B. Staines, formerly rector of St. Stephen's Church, Seattle, Wash., is now rector of St. Paul's Church, Indianapolis, Ind. Address: 11 E. Sixty-First St., Indianapolis 20.

The Rev. William L. Toland, formerly curate at St. John's Church, Decatur, Ill., is now vicar of Trinity Church, Mattoon, Ill., in charge of St. Joseph's, Clinton. Address: 1608 Marshall Ave., Mattoon.

The Rev. J. McNeal Wheatley, Jr., formerly vicar at St. Mary's Church, Tampa, Fla., is now vicar of Grace Church, Port Orange, Fla. Address: Box 1067.

The Rev. William D. Willoughby, formerly vicar of St. Andrew's Church, El Paso, Ill., will on November 1 become rector of Grace Church, Sterling, Ill. Address: 707 First Ave.

The Rev. Leslie Edgar Wilson, formerly rector of Trinity Church, Natchitoches, La., and vicar of St. Paul's, Winnfield, is now rector of Christ Church, Collinsville, Ill. Address: 208 Sumner Blvd.

The Rev. W. Bruce Wirtz, formerly vicar of churches at Vidalia and Swainsboro, Ga., is now curate at St. Paul's Church, Albany, Ga. Address: 1013 Society Ave.

The Rev. Charles J. Wood, formerly rector of St. Stephen's Church, Baker, Ore., is now assistant rector of Ascension Church, Pueblo, Colo.

Ordinations

Priests

Albany — On October 15, the Rev. Walter E. Read, a former Presbyterian hospital chaplain, will continue to serve as vicar of the four Grace Church, Cobleskill, N. Y., and St. Christopher's Mission, Schoharie, which have united to one parish, St. Christopher's of the Valley. Address: 6 Washington St., Cobleskill.

Under Fr. Read's leadership the year-old Schoharie mission became self-supporting. The combined parish will build a church and center midway between the two towns.

Long Island — On October 28, the Rev. Paul Wancura, priest in charge of the Church of the Ascension, Brooklyn. On October 29, the Rev. Leonard G. Brusso, curate, St. Andrew's, Wilton Park, N. Y.; the Rev. George E. Porter, in charge of churches at Bohemia, N. Y., and Oakdale; the Rev. Robert J. Reuss, curate, St. John's, Huntington, N. Y.; the Rev. Charles Supin, curate, Grace Church, Massapequa, N. Y., and the Rev. Duane P. Wage, in charge, Alban's, Brooklyn.

Deacons

Kansas — On October 18, Dr. Robert Folsom Cavitt, resident in general surgery at the University of Kansas Medical Center. Dr. Cavitt, who has been a practicing physician and surgeon more than 10 years, plans to go on to the priest



The Rev. Dr. Cavitt: Valuable adjunct.

The Living Church

hood and pursue a dual career. Of this he said: "I am hoping that the example set by me and others who have done the same thing will encourage others. . . . It is hoped that here lies a previously seldom tapped source of clerical strength which will never supplant the man with an exclusive work in Holy Orders, but should surely serve as a valuable adjunct in the outreach of the Church . . . helping the other clergy bring the Church into business, school, home, and play more effectively."

Dr. Cavitt will continue to serve St. Luke's Mission, Shawnee, Kan., which began its life with a group of five persons meeting in the Cavitt recreation room. He is one of a group of dedicated men in the diocese of Kansas who have been following the course of study laid down by the University of London. Dr. Cavitt, however, was successful in his examinations for the two-year course at the end of one year. (He earned his M.D. from Kansas University *summa cum laude* in 1948.)

Michigan — On September 11, William W. Venable, to the perpetual diaconate; assistant, St. Cyprian's, Detroit. On October 15, Merrill D. Liller, to the perpetual diaconate; assistant, St. Mark's, Detroit.

South Florida — On October 28, Tillman B. Williams, curate, Church of Christ the King, Orlando, Fla.

Laymen

Mr. Paul Sakaguchi, of Kyoto, Japan, college psychology teacher, has joined the staff of the University of Michigan's Episcopal Student Foundation at Ann Arbor, Mich.

Mr. Sakaguchi was brought to the United States by the National Council's Overseas Department, to implement part of the Church's program for training overseas Churchmen. After a year he will return to Japan to work in the college missionary field.

Resignations

The Rev. Baxter Norris, rector of the Church of the Redeemer, Astoria, N. Y., has retired from the active ministry. Address: 104-60 Queens Blvd., Forest Hills, L. I., N. Y.

The Rev. John C. Petrie, vicar of St. Martin's Church, Clewiston, Fla., has retired.

Change of Address

The offices of the diocese of Washington have moved from Rhode Island Ave. to Mount St. Alban, Washington 16, D. C.

The Rev. William L. Bailey, who is serving the Church of the Holy Communion, Buffalo, has had a change of address from Buffalo to 1395 George Urban Blvd., Cheektowaga 25, N. Y.

The Rev. Charles L. Ramsay, rector emeritus of St. Paul's Church, Jackson, Mich., formerly addressed in Jackson, may now be addressed at 18090 Oakfield St., Detroit 35.

The Rev. J. Willard Yoder, rector of St. Luke's Church, Paterson, N. J., and associate professor of psychology at New Jersey State College, formerly addressed on Knickerbocker Ave., may now be addressed at the new rectory adjacent to the church and numbered 204 Maryland Ave., Paterson 3.

Other Changes

Dr. Richard G. Salomon, professor of ecclesiastical history at Bexley Hall, the divinity school of Kenyon College, has been named a corresponding member of the Monumenta Germaniae Historica in Munich, institute for medieval research. Dr. Salomon, author and editor of several books, is the historiographer for the diocese of Ohio.

Diocesan Positions

Mr. Philip H. Stafford, treasurer of the diocese of Massachusetts and secretary of its convention, will retire from his duties on December 31. Mr. Stafford has long been one of the prominent laymen of the diocese. As a deputy to General Convention he has served three times as secretary of the Program and Budget Committee of the national Church.

The Bishop of Easton has appointed the Rev. Fracy Walsh, of St. Stephen's Church, Cecilton, Md., to be dean of the northern convocation of the diocese of Easton, succeeding the Rev. J. Daniel Jilham, who has moved to South Carolina.

Dean Walsh, who edits a page in *Sharing*, the magazine of the Order of St. Luke, is currently

interested in the subject of teaching children and young people the meaning of spiritual healing.

Church Army

The Church Army's first resident representative in Louisiana, Capt. Joseph Andrew, and his wife reported to St. Andrew's Church, Bayou du Large, on October 30.

Missionaries

The Rev. David E. Bergesen is now serving St. Mary's Church, Siquirres, Costa Rica. He resigned as curate of Truro Parish, Fairfax, Va., in January to try his vocation with the Benedictines at St. Gregory's Priory, Three Rivers, Mich. During this summer he did some work in Washington.

Births

The Rev. John W. Downing and Mrs. Downing, of Bethesda, Md., announced the birth of their second son, Stephen James, on September 4. In



Mr. Philip H. Stafford
On December 31st, retirement.

July the Rev. Mr. Downing became associate rector of St. John's Church, Norwood Parish, Chevy Chase, Md. The Downings live at 8610 Irvington Ave., Bethesda 14, Md.

The Rev. Frederick T. Vander Poel and Mrs. Vander Poel, of St. James' Church, Penn Hills, Pittsburgh, announced the birth of their fourth child and first son, Peter Frederick, on October 23.

The Rev. Edwin P. Wittenburg and Mrs. Wittenburg, of St. Luke's Church, Madison, Wis., announced the birth of their third child and second son, Christopher Edwin, on October 26.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communion, missionary societies, or emergencies.

November

20. Toronto, Canada
21. Trinidad, West Indies
22. Truro, England
23. Tuam, Killala and Achonry, Ireland
24. Uganda, East Africa
25. Upper Nile, East Africa
26. Upper South Carolina, U.S.A.

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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

The Rev. Charles Warren Baldwin, retired rector of St. Mary's Church, Scarborough, N. Y., died October 19th at Phelps Memorial Hospital, Ossining, N. Y., after a long illness. He was 78.

Fr. Baldwin had attended the Universities of Virginia and New York, and he received the B.D. degree from the General Theological Seminary. Ordained to the diaconate in 1908, he entered the priesthood in 1909.

Fr. Baldwin was rector of St. Mary's Church from 1914 to 1951, when he retired from the active ministry. Previously he served as curate of St. Paul's Church, Albany, N. Y., rector of Christ Church, Coxsackie, N. Y., and locum tenens of the Church of the Resurrection, New York City.

During World War I, Fr. Baldwin was chaplain of the First Provisional Regiment of the New York State Militia. He was chaplain of the Scarborough Fire Department, and chaplain of St. Nicholas Society of New York and the Ossining Post of the American Legion.

Surviving are his widow, the former Helen Hatfield Krauser, and a son, Lt. Col. Charles Woodhull Baldwin, U.S.A.F.

The Rev. Frank Bayley Eteson, retired priest of the diocese of New Mexico and Southwest Texas, died on September 9th, in Santa Fe, N. M.

Mr. Eteson was born in Watford, Herts, England, and ordained there in 1905. He was received into the American Church in 1921, after having served as a chaplain in the British Army from 1916 to 1920. He served as priest-in-charge of the church in Big Spring, Texas, from 1921 to 1925, and of the churches in Plainview, Canyon, and Hereford, Texas, 1925-28. He was rector of St. Paul's Memorial Church, Las Vegas, N. M., from 1928 until he retired in 1949.

The Rev. Charles Christopher Graves, priest-in-charge of St. Mark's Church, Bracey, St. Paul's Church, Union Level, and Trinity Church, South Hill, Va., died on September 30th, in Bracey at the age of 56.

Mr. Graves studied at St. Paul's Polytechnic Institute (now St. Paul's College), Lawrenceville, Va., and the College of the City of New York.

After working as a mail carrier in Suffolk, Va., he studied for the ministry under private supervision. He was a lay reader for some years prior to his ordination to the diaconate in 1952 and to the priesthood in 1954. He was deacon-in-charge of St. Mark's Church, Bracey, from 1952 to 1954.

Surviving is his widow, the former Leslie Mae Skeeter.

The Rev. Richard Hamilton Gurley, retired priest of the diocese of Western Massachusetts, died on October 7th.

Mr. Gurley was born in Washington, D. C., in 1886. He studied at the Friends School in Washington and Phillips (Andover) Academy, and at Cornell University and Oxford University (England). He received the S.T.B. degree from the



Philadelphia Divinity School. He was awarded the Silver Star for service with the Armed Forces in Europe during World War I. He was ordained to the priesthood in 1920.

Mr. Gurley was rector of St. Martin's Church, Radnor, Pa., from 1921 until 1951, when he was made rector emeritus. From 1951 until 1957 he was vicar of All Saints' Chapel, Whalom, Mass., and had since assisted at All Saints' Church, Brookline, Mass. He was a member of the board of managers of the Episcopal Hospital, Philadelphia, from 1928 until 1951.

He is survived by a daughter and two sons.

The Rev. Franklin Joiner, rector emeritus of St. Clement's Church, Philadelphia, Pa., died on October 28th at Chestnut Hill Hospital in Philadelphia. Dr. Joiner's death came three days after his 73d birthday when he suffered a second attack of cerebral thrombosis.

Dr. Joiner was graduated from Nashotah House, Nashotah, Wis., in 1918, and he received the D.D. degree from the seminary in 1933. He was ordained to the diaconate in 1917 and to the priesthood in 1918. After serving as curate of St.

Clement's Church, from 1918 until 1920, he came rector of that church and served until retirement in 1955.

He was the superior of the Guild of All Saints from 1925 until 1958. He was a member of the standing committee of the diocese of Pennsylvania from 1929 until 1940, when he became president of the committee.

After retirement, Fr. Joiner spent some time in England, and Europe; he served at St. George's Church, Paris, during the summer of 1957.

A nephew, Richard Joiner, survives.

The Rev. Henry Herman Martens, retired priest of the diocese of Southern Virginia, died at Bristol, Va., on October 28th. He was born in 1880.

A Baptist minister, Mr. Martens came into the Episcopal Church and was ordained deacon in 1930. He was ordained priest in 1933. He served St. John's Church, Petersburg, Va., Christ Church, Emporia, Va., Emmanuel Church, Craddock, Va., and St. Peter's Church, Norfolk. He retired from the ministry in 1956 while serving as priest-in-charge of St. Peter's, Norfolk.

Mr. Martens is survived by two sons and a daughter.

Wallis Eastburn Howe, senior warden of St. Michael's Church, Bristol, R. I., died at his home on September 15th. He was 92.

Mr. Howe was the son of the first bishop of Central Pennsylvania (now Bethlehem), Mark Anthony DeWolfe Howe. He attended Selwyn Hall, Reading, Pa., Lehigh University, Bethlehem, Pa., and the Massachusetts Institute of Technology, Cambridge.

Elected to the vestry of St. Michael's Church in 1898, elected junior warden in 1907 and senior warden in 1931, he served the Church in official capacities for 62 years. Mr. Howe had also been a member of the standing committee of the diocese of Rhode Island and deputy to the General Conventions of 1931, 1937, and 1940.

Survivors include six children, one of whom is the Rev. Halsey DeW. Howe, rector of St. Christopher's Church, Gladwyne, Pa.; a brother; grandchildren; and 21 great-grandchildren.

Sara Jane Stambaugh, daughter of the Rev. and Mrs. David A. Stambaugh, died on October 19th during surgery. She was born October 17th, 1959.

Her father is vicar of St. Alban's Church, Indianapolis, Ind. In addition to her parents, brother and two sisters survive.

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Rev. Don H. Copeland, r
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8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

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5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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Service 12 & 6; Wed HC 7:30; HD HC 7:30 & 12

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Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
Sun Masses: 8, 9 (Sung) & 11 (Sol); Daily 7:30
ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS 5th Avenue & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; Daily ex Sat HC
8:15; Tues 12:10; Wed 5:30; Thurs 11; HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D. D., r
TRINITY Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30;
Daily MP 7:45, HC 8, 12, Ser 12:30 Tues, Wed &
Thurs, EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
Wed 10, 6:15, Thurs 7, Fri 10, Sat 8, MP 15
minutes before HC, Int 12 noon, EP 8 ex Wed
6:15, Sat 5



NEW YORK, N. Y. (Cont'd)

ST. LUKE'S CHAPEL 487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry Street
Rev. William W. Reed, v
Sun HC 8, 9, 10 (Spanish), 11:15 Sol & Ser; Daily:
HC 7:30 ex Thurs 6:30, Sat 9:30, EP 8; C Sat 5:15
and by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
Rev. William W. Reed, v; Rev. W. D. Dwyer, p-in-c
Sun HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex
Fri 9, Sat 9:30, also Wed 5:30, EP 5:15; C Sat 3-5
& by appt

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; EP 5:30; Wed &
HD MP 6:45, Eu 7; Thurs MP 9:15, Eu & Healing
9:30; Daily MP 8:45, EP 5:30; C Thurs 8:45, Sat
4:30-5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,
Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

ST. PAUL'S 15 Roy St., at Queen Anne Ave.
Rev. John B. Lockerby; Rev. Eugene L. Harshman
Sun 8, 10:30, Mat & H Eu; Daily: Varied times.

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.



Christmas, 1960

Glorious Night of Nights...except for men who hide from God!

THIS holy Christmas Eve, we Christians will lay down our heads in thankfulness for the Birth of the Savior. Silent Night. Holy Night...

But there will be no saying joy—no Christmas at all—for the forgotten men of the Bowery. In the icy, snow-swept streets, the Bowery's desolate men will hide from the compassionate Eye of God. Christmas is the most *inglorious* day of their year because they remember so well the good days of family, children, jobs and community respect.

Oh, they remember God, too—and the meaning of the precious Birth of the Master.

While winter chills their bones, they remember the warmth of family prayer, of bowing their heads in thanksgiving, too, on Christmas Eve. While hunger gnaws at their vitals, they remember good food at Christmas dinner; while the wind whips their rags they can remember the warm clothing of other times.

How do we *know* this? *Because they tell us*, here at the Bowery Mission, when they finally come to us... so many of them at Christmas-time. In these hours of joy, we gather in so many souls for Christ; it is a time when we wonder anew at the miracle of the "return to the fold" by those who have hidden themselves from God.

We hope this Christmas will be our most successful year. We must keep our doors open—have warm food ready to feed the great numbers who will come to us—have medical help ready to treat the bodies of those who come wracked with pain. We must have many beds ready for the weary who come in for their first real sleep in months—on the Night of Nights.

We desperately need your help. Won't you send it now?

\$50 will provide Christmas dinners and other assistance for 60 homeless and desolate men.

\$10 will give medical aid to five sick and needy men.

\$5 will provide food for a man for a full week.

BOWERY MISSION AND YOUNG MEN'S HOME
Business office, 27 East 39th Street, Room 604
New York 16, N. Y.

Yes, I want a part in keeping open the doors of the Bowery Mission to the men who so desperately need its ministry.

I am proud to enclose
my contribution of \$ _____

(Note: The Bowery Mission is a non-profit organization. Your contribution is deductible on your income tax return.)

Name _____

Address _____

City _____ Zone _____ State _____